

# REPORT

## ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 16th October 1909.

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## LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI.</b>					
1	"Anusilan" ...	Calcutta ..	Weekly	...	1,000
2	"Bangabandhu" ...	Ditto ...	Do.	...	500
3	"Bangabhumi" ...	Ditto ...	Do.	Barendro Lall Mukerjee, age 27, Hindu Gets contributions from different writers.	
4	"Bangaratna" ...	Banaghat ...	Do.	...	100
5	"Bangavasi" ...	Calcutta ...	Do.	Kanai Lal Das, age 25, Karmokar Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura ...	Do.	Biswanath Mukerji, B.L.	713
7	"Basumati" ...	Calcutta ...	Do.	...	
8	"Bharat Chitra" ...	Ditto ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
9	"Birbhum Hitaishi" ...	Suri ...	Do.	...	
10	"Birbhum Varta" ...	Do. ...	Do.	Rajranjan Sen, age 34, Baidya	300
11	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
12	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Prabodhananda Sarkar	950
13	"Daily Hitavadi" ...	Calcutta ...	Daily	Dinanath Mukerji, age 42, Brahmin ..	650
14	"Dainik Chandrika" ...	Ditto ...	Do.	...	
15	"Dharma-o-Karma" ...	Ditto ...	Monthly	Hari Dass Dutt, age 37, Kayastha ...	200
16	"Education Gazette" ...	Chinsura ...	Weekly	...	
17	"Ekata" ...	Calcutta ...	Do.	Shibnath Bannerji, M.A., B.L. ...	1,500
18	"Hitavadi" ...	Ditto ...	Do.	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
19	"Hindusthan" ...	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
20	"Howrah Hitaishi" ...	Howrah ...	Do.	Hari Das Dutt, age 37, Kayastha ...	1,000
21	"Jagaran" ...	Bagerhat ...	Do.	Gishpaty Kabyatirtha, age 36, Kayastha.	3,500
22	"Jasohar" ...	Jessore ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brahmin ; and Monmotha Nath Roy, age 32, Brahmin.	600
23	"Kalyani" ...	Magura ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
24	"Khulnavasi" ...	Khulna ...	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayastha.	1,200
25	"Manbhum" ...	Purulia ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
26	"Matribhumi" ...	Chandernagore ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	Surendra Nath Sen, age 32, Hindu ..	500
28	"Murshidabad Hitaishi" ...	Saidabad ...	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
29	"Nadia" ...	Krishnagar ...	Do.	Bonwari Lal Goswami, age 44, Brahmin.	100
30	"Navajivani-o-S w a d e s h i Christian."	Calcutta ...	Tri-Weekly	Susil Kumar Maitra, age 28, Brahmin.	800
31	"Nayak" ...	Ditto ...	Daily and Weekly.	Rev. Lall Behari Shah, age 50, Native-Christian.	300
32	"Nihar" ...	Centai ...	Weekly	...	500
33	"Nivedan" ...	Calcutta ...	Do.	Madhu Sudhan Jana, age 49 ...	200
34	"Pallivarta" ...	Bongong ...	Do.	...	
35	"Pallivasi" ...	Kalna ...	Do.	Charu Ch. Roy, age 35, Kayastha ...	400
36	"Prachar" ...	Calcutta ...	Monthly	Sosi Bhusan Banerji, age 42, Brahmin	600
37	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
38	"Pratihar" ...	Berhampore ...	Do.	Kamakhyia Prosad Ganguli, age 90, Brahmin.	100
39	"Prava" ...	Calcutta ...	Do.	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat" ...	Ditto ...	Do.	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar" ...	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 28, Brahmin ; and Gopal Chandra Mittra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia ...	Do.	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Brahmin	800
45	"Sanmilani" ...	Serampore ...	Do.	...	



## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI—concl'd.</b>					
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour	Monthly	.....	1,500
49	"Seltan" ...	Calcutta ...	Weekly	Moulvi Muhammad Monirazzam of Chittagong.	3,000
50	"Sonar Bharat" ...	Howrah ...	Do.	Baikunta Das Gupta, age 35, Baidya	2,000
51	"Sri Sri Vishnu Priya-O-Ananda Bazar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	500
52	"Swadesh" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	900
53	"Tamalika" ...	Tamluk ...	Do.	Sita Nath Mondal, age 26, Hindu	500
54	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	
<b>HINDI.</b>					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly	.....	
60	"Jain Gajet" ...	Arrah ...	Weekly	Printed and Published in the United Provinces.	
61	"Jain Pataka" ...	Calcutta ...	Monthly	.....	4,000
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	3,000
63	"Hitavarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	
64	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly	.....	
65	"Marwari" ...	Calcutta ...	Do.	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
66	"Marwari Bandhu" ...	Ditto ...	Weekly	.....	
67	"Narsingha" ...	Ditto ...	Monthly	.....	
68	"Siksha" ...	Bankipore	Weekly	Gohkaran Singh, age 38, Babhan	255
<b>PERSIAN.</b>					
69	"Roznama-i-Mukaddas-Habul Matin"	Calcutta ...	Weekly	Syed Jalaluddin Alq Husaini, Muhammadan.	
<b>URDU.</b>					
70	"Ayini-i-chatar Gupt" ...	Bankipore	Weekly	.....	
71	"Al Panch" ...	Ditto ...	Do.	.....	
72	"Bihar Gazette" ...	Ditto ...	Do.	Muhammad Murad Ali Khan, age 42	250
73	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
74	"Khawah Mokhab Panch"	Gaya ...	Do.	.....	
<b>URIYA.</b>					
75	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	
76	"Manorama" ...	Baripada ...	Do.	.....	
77	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaisihini" ...	Bamra ...	Do.	Dinabandhu Padhan.	500
79	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	700
80	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	800
81	"Utkal Darpan" ...	Sambalpur	Do.	.....	
82	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	500
83	"Utkal Sakti" ...	Calcutta ...	Do.	.....	
84	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	



*Additions to, and alterations in, the list of Vernacular Newspapers.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Bengali.					
5A	"Bangla" ...	Santipur ...	Weekly	Aravinda Ghosh .....	.....
14A	"Dharma" ...	Calcutta ...	Do.		.....
26A	"Medini Bandhav" ...	Midnapore	Do.		.....
23A	"Karmayogin" ...	Calcutta ...	Do.		.....
Hindi.					
54A	"Bharat Bandhu" ...	Calcutta ...	Weekly	Jaganand Kumar .....	.....
68A	"Tirhut Samachar" ...	Muzaffarpur	Do.		.....
68B	"Sri Sanatan Dharm" ...	.....	.....		.....
Urdu.					
74A	"Najmul Akhbar" ...	Calcutta ...	Weekly	S. M. Nazim Husain ...	.....
74B	"Star of India" ...	Arrah ...	Do.		Zahurul Haque ...
Bengali.					
47	"Sandhya" ...	Calcutta ...	Weekly	Ceased to exist	.....







## I.—FOREIGN POLITICS.

IN the course of an article under "Interview among the Sovereigns and its effect on Persia," the *Namai Muqaddas Hablul* Royal interviews and the Persian affairs. *Matin* [Calcutta] of the 4th October says that all the dire calamities which befell Persia in the course

NAMA-I-MUQADDAS  
HABLUL MATIN,  
Oct. 4th, 1909.

of the last two years have been the result of the interview between the Tsar and the British King at Rewal, where a plan was drawn up for the division of Persia among them, and to which the Persians showed no direct antagonism but contented themselves with vain protests. What is highly strange, says the paper, is that some men had considered the Convention as a good omen for Persia and taken it to be a safeguard against the aggressions of her neighbours in the south and north, and gone even so far as to think that Russia and England had stood as securities for the preservation of her integrity, and to despatch telegrams to the London Cabinet at the beginning of the Russian aggressions asking the English as to why they were helping the Russians after calling themselves the supporter of Persia integrity. How vain the ideas! How wrong-headed the notions! Although the Persian integrity had been given the first place in the Convention, we must understand that in the sphere of politics sincerity and conscientiousness are scarce and not to be relied upon if they are not the outcome of self-interest. The dissolution of the Parliament as well as the heart-rending incidents following cannot but be the result of the Convention.

The success of the Persians in regaining their usurped rights and strengthening the foundation of the Constitution has created a sort of fear among the Powers, who are exchanging their views as regards the affairs in Persia with a view to adopt a new policy in place of the old one. The paper tries to show that the friendship between the English and the Russians has been on the increase since the Royal interview at Rewal and considers it highly probable that the affairs in Persia formed the subject of discussion at their Koweit and Spithead interviews.

In basing its argument on the possibility of events, the paper observes that it is owing to this fact that the question of the two Power-Standard has attracted the attention of the English, and the protecting Powers have offered no help to Crete against the Porte for fear of stirring up the Turks to strengthen their navy some day and to wrest the acquisitions of the Powers in North Africa and Egypt from their hands as well as acquire influence in the southern coasts of Europe.

An interview between the Tzar and the Sultan is about to take place at Stamboul. The Turkish revolution has not been without its effect on the situation in Persia; since has produced a further change in the policy of Turkey. The Russians had to encounter certain obstacles from the side of Turkey which entered a protest against the entry of the Russian soldiers in Persia and sent her own army to the Persian frontier. The present league between Turkey and Persia renders it highly probable that in future the Turks will not consent to the rather free movement of Russia in Azarbaijan. In short a national revolution as well as the political advantages of Turkish influence in Persia will invariably be the source of obstruction to the policy of Russia.

It is worth noticing that the predominance of the Russians in Azarbaijan would threaten Asia Minor, endanger the integrity of Turkey and prevent her from any future alliance with Persia.

We must understand that the integrity of our country does not depend on the English and the Russians, or any other Power. None but the Persians themselves can renovate their devastated country and for this they must depend solely on their own exertions.

The duty of the Persians would be—(i) to protect the country from the intrusion of the foreigners, (2) to carry on civil administration, and (3) to dispense justice to the people.



**BHARAT MITRA,**  
Oct. 9th, 1909.

2. The *Bharat Mitra* [Calcutta] of the 9th October quotes from *Abhyudaya* (an Allahabad contemporary) the verses on the subject noted in the margin, describing how the women there are being made helpless by the imprisonment of their husbands and other male relatives and asking their Indian sisters to do their duty in the matter.

**BASUMATI,**  
Oct. 9th, 1909.

3. The *Basumati* [Calcutta] of the 9th October says that by force of the alliance contracted with Siam, England is going to make railways there. It will be good if the railways do not serve the purpose of binding Siam on all sides. First comes the Bible, then the railway and then the bayonet. It need not be said what follows next.

## II.—HOME ADMINISTRATION.

### (a)—Police.

**HOWRAH HITAIISHI,**  
Oct. 9th, 1909.

4. The *Howrah Hitaishi* [Howrah] of the 9th October invites the attention of the Government to the allegation made in a certain newspaper regarding the police espionage over Purna Chandra Sen, one of the accused in the Alipore Bomb case who was acquitted; and says that they are treating him like an old offender.

**HITVARTA,**  
Oct. 9th, 1909.

5. To think of the causes and consequences of so many outrages on women in Bengal villages make the hair stand on end, so says the *Hitvarta* [Calcutta] of the 7th October. Government says they are due to people giving no help to the police, besides they are political in their character. The people say they are due to excessive affection of the Government for the police, which has on that account become useless. Readers will consider which is the more reasonable and right cause of these outrages.

**BASUMATI,**  
Oct. 9th, 1909.

6. Referring to the arrest of two men by the Burdwan police on the charge of selling seditious books, the *Basumati* [Calcutta] of the 9th October says that the two persons are kept in the lock-up and not permitted to be interviewed by their pleaders. If the accused are not allowed to consult their pleaders, how can their case be fairly represented in the Court? The police are daily trampling justice under foot.

**BANGAVASI,**  
Oct. 9th, 1909.

7. Reporting the case of theft which was recently tried by the Sub-divisional Officer of Uluberia, and in which one of the accused, Haru Ghosh, alleged that the police had committed inhuman tortures upon his wife and three children, the *Bangavasi* [Calcutta] of the 9th October asks whether the Magistrate intends ordering an inquiry to be made into the matter.

### (b)—Working of the Courts.

**DAINIK CHANDRIKA,**  
Oct. 7th, 1909.

8. Referring to the allegation in the *Bengalee* that the Sessions Judge of Nadia ordinarily refuses allowances to jurors who differ from him in their verdicts, the *Dainik Chandrika* [Calcutta] of the 7th October observes:—

If the allegation be true, nothing can be more surprising. Are the jurors to sacrifice their independence for this paltry consideration? Has the Sarkar Bahadur sanctioned allowances to jurors for this purpose? The attention of the Government and of the Hon'ble the Chief Justice is drawn to the matter.

**BANGAVASI,**  
Oct. 9th, 1909.

9. Noticing the report which appeared in a recent issue of the *Bengalee*, alleging that the Sessions Judge of Nadia does not permit jurors to receive their allowances unless they agree with him in their verdicts, the *Bangavasi* [Calcutta] of the 9th October says that the allegation is a very serious one, but asks whether it is true.



10. The *Howrah Hitaishi* [Howrah] of the 9th October asks the Government to enquire into the truth of the allegation made against the Sessions Judge of Nadia regarding his refusal to pay allowances to jurors who do not agree with him in their verdicts. If the report be true, says the paper, trial by jury in this country can be nothing but a farce.

HOWRAH HITAIISHI,  
Oct. 9th, 1909.

11. Referring to the case in which Mr. Walmsley, Sessions Judge, Mymensingh, acquitted one Surendra Mohan Ray who had been charged with causing grievous hurt to one Abdul Majid, disbelieving the evidence of prosecution witnesses and agreeing with the majority of the jury, the *Basumati* [Calcutta] of the 9th October says that the lying witnesses should be prosecuted for perjury by the Government, as such offenders seem to be growing more and more obnoxious.

BASUMATI,  
Oct. 9th, 1909.

Two Native Judges constituting  
a bench of the Calcutta High  
Court.

12. The *Daily Hitavadi* [Calcutta] of the 8th October is glad to observe that Mr. Justice Ryves having retired, Sir Lawrence Jenkins has called on two native Judges, Messrs. Asutosh Mukherjee and Digambar Chatterjee to constitute the second vacation bench. This is the first time in the history of the Calcutta High Court that two native Judges have been permitted to constitute a bench.

DAILY HITAVADI,  
Oct. 8th, 1909.

One Hindu and two Muhamma-  
dan Judges at the Allahabad  
High Court.

13. The *Daily Hitavadi* [Calcutta] of the 8th October learns that Mr. Muhammed Rufia, District Judge in the United Provinces is going to be elevated to the bench of the High Court, Allahabad. In that case there will be two Muhammadan Judges and one Hindu Judge in the Allahabad High Court. In giving appointments to the Muhammadans, the authorities should take into consideration their number in comparison with that of the Hindus. In the United Provinces, the number of the Hindus is much larger than that of the Muhammadans. Besides there is no want of competent Hindu lawyers in the United Provinces. Upon these considerations it is not clear why this sort of partiality should be shown by the authorities.

DAILY HITAVADI,  
Oct. 8th, 1909.

Mr. Ayer, Judge of the Madras  
High Court.

14. Referring to the appointment of Mr. V. Krishna Swami Ayer as a Judge of the Madras High Court, the *Basumati* [Calcutta] of the 9th October says that this selection is in the fitness of things, as the new Judge is a flatterer of the Government.

BASUMATI,  
Oct. 9th, 1909.

15. Referring to the rumour of a second Muhammadan Judge being appointed to the Allahabad High Court Bench, the *Bharat Mitra* [Calcutta] of the 9th October asks if it would be proper to have two Musalman and one Hindu Judge in a province of which the majority of the population is Hindu.

BHARAT MITRA,  
Oct. 9th, 1909.

16. Referring to the injustice done to a native Judge in the Punjab, the *Bangabandhu* [Calcutta] of the 5th October says:—

BANGABANDHU,  
Oct. 5th, 1909.

In justice to a Native Judge,  
It would have been better if Mr. Moolraj, whose superior claim has been superseded by Mr. Harris, could convert his black skin into white.

17. The *Bharat Mitra* [Calcutta] of the 9th October reproduces in its own language the address of Mr. C. R. Das, the defence Counsel, on Tuesday last (5th October) in the marginally-noted case, in reply to Mr. Norton's general remarks as to the causes that led to the alleged conspiracy.

BHARAT MITRA,  
Oct. 9th, 1909.

Alipur Bomb case.

18. A correspondent of the *Mikir-o-Sudhakar* [Calcutta] of the 8th October writes protesting against the eulogium passed upon Mr. Cargill, District Judge of Backerganj, by the editor of the *Kasipur-Nivasi*. Is the old editor of the *Kasipur-Nivasi*, says the writer, aware of the origin and nature of intimate relations that exist between Mr. Cargill and Mr. Yusuf, District Judge of Noakhali? That it is a thing which Mr. Cargill will never forget and in fact it is this affair that makes him say now and then, "Muhammadans are generally bad." We fail to see how the editor of the *Kasipur-Nivasi* can praise one who blames the whole Moslem community for the fault of one individual.

Mr. Cargill, District Judge of  
Backerganj.

MIKIR-O-SUDHAKAR,  
Oct. 8th, 1909.



MEDINI BANDHAN,  
Oct. 4th, 1909.

19. The *Medini Bandhab* [Midnapur] of the 14th September publishes the following:—

The Jail experiences of Santosh.

On the 8th September we were taken to the house near the Registry office. The crowd round the Court was immense. The English officials, bewitched by the influence of those two devilish men, the Maulvi and Lal Mohan, were incapable of appreciating why not less than 40,000 men should have waited outside the Court from morning to evening with winkless eyes despite the inclemencies of the weather. When one is possessed by the evil spirit, one is brought to such a pass as this.

My elder brother told me: "When the police went to arrest me, Mohendra Daroga gave a push to my mother, who fell down and was seriously hurt, having received a cut in the forehead. The police have brought a case against my father, my mother, Puri and Jatindra for obstruct the police in execution of their duty. Who knows what has happened to them?"

When the Court assembled we all attended; Surendra was writing his statement sitting to the right of the Presidency Magistrate. The case was partly gone into, when Mr. Baxter applied for an adjournment for two weeks, and we were remanded to *hajat*. When entering into the jail compound I asked Mr. Cornish, Police Superintendent, what had become of the case brought against my father, my mother, Puri and Jatindra by the police, Mr Cornish kindly answered: "That case is totally false."

Probably on the 10th September Mr. Maddox, the Commissioner of the Burdwan Division, went to the western digri, to see the condition of the under-trial prisoners with his own eyes. It was then 11 A.M. and we were then eating, when Mr. Maddox, Captain Weinman and the Jailer appeared. Some persons told the Commissioner: "It is not impossible to manage to subsist for a few days on this wretched diet; but we are almost dying for want of light and air. Except for the ten or twelve minutes that we are permitted to live outside at the time of bathing, we are compelled to remain confined within these dark, solitary cells for the remaining hours. Kindly give orders permitting us to have a walk morning and evening." The Commissioner said when departing: "I am extremely sorry to see you in this plight. I will try my best for you." From the next day, i.e., from the 11th September we were permitted to walk all together daily for one hour in the morning in the yard in front of the western digri. Mr. Maddox deserves our best thanks.

So long the Military Police mounted guard at the western digri; but now four European constables and one Sergeant came from Calcutta, and these European constables were now placed on duty there. It seemed as though Captain Weinman almost broke down under the strain put upon him and Mr. Brett, Assistant Police Superintendent was appointed Assistant Jail Superintendent. The old keys were all removed and new keys were imported. Arrangements for the strictest watch were made; sentinels were stationed inside and outside and also at the *goomti*, at which place the *Sahebs* are said to have mounted guard at night.

On the 18th September we heard in the afternoon that only the Raja, Madhu Babu, Sarada, Barada, Nikunja and Syamlal were granted bail by the High Court. Our hopes were dashed to the ground. But Raja Narendra Lal Khan Bahadur had to undergo suffering for a day more. In spite of the orders of the High Court granting bail he was kept in jail for a day longer on the score of making arrangements for guarding his palace. He obtained his release next day at 3 P.M. The Raja Bahadur had to furnish security for a lakh of rupees.

Our Counsel had applied for a list of the prosecution witnesses to be filed in Court, but the Court issued orders on the 24th September refusing to require the prosecution to file the list on the ground that the filing of the list might injure the cause of justice. When returning to *hajat* we told Mr. Dutt: "There is no hope of bail being granted here, bail is sure to be refused here. Please see that the question of bail is heard by a special bench of the High Court." Some of us said that the sufferings of solitary confinement were intolerable to them, and that he was their only deliverer. Some again could not utter a single word, but only wept bitterly.



On the 30th September we heard that a special Bench would be constituted and on the 1st October Mr. Justice Sarada Charan Mitra and Mr. Justice Cox would sit on it. A faint ray of hope now became visible to us.

\* The sixth lunar day of the bright fortnight which precedes the day on which the *Durga Puja* festival commences.

To-day was the *sasthi*\* day, and the advent of Mother *Durga* must be welcome to all. But to one who had made a false confession the Divine Mother would surely show no mercy. I was irretrievably lost.

On the 2nd October a European sentinel said: "Babu, you need not be anxious; there is good news." I learned afterwards that "all except Santosh and Surendra were released." A thunderbolt seemed to strike me on the head. Devadas Babu said by way of consoling us: "Take the name of Mother *Kali* daily ten thousand times at least, you too are innocent, and are certain to be released." On that day we remained outside till about 10 A.M., and entered the cell after bathing. The rigour of the jail seemed to relax on that day. When meal was served, some among us did not touch the unholy food of the jail, but remained fasting.

At about 3 P.M. Surendra and I were sent to that *fansi kamra* again, and the fire of repentance began to consume my soul.

[Here ends the fourteenth canto entitled "Repentance" of the novel "The Jail experiences of Santosh."]

#### (d)—Education.

20. The *Dainik Chandrika* [Calcutta] of the 6th October writes:—

The Government of India and the Calcutta University.

The standard which the new Regulations of the Calcutta University have fixed for colleges is according to a letter which the Government of

DAINIK CHANDRIKA,  
Oct. 6th, 1909.

India wrote to the Syndicate of the University, meant to be applied with equal strictness to Government colleges, as well as to colleges under private management. This standard is too costly for many private colleges to come up to, and one is justified in fearing that such colleges will be driven out of existence. Some time ago the University refused the Bangavasi College affiliation in Chemistry in the Intermediate course, and consequently many students who had taken up that subject had to leave the institution. The Government of India did not in this case interfere with the decision of the University. Recently, however, the University wanted to withhold the affiliation of the Murarichand College of Sylhet in Chemistry in the Intermediate course. But though this college has not yet got a properly equipped laboratory, the Government of India has sanctioned its affiliation in spite of the recommendation of the Syndicate to the contrary. Some time ago, when the University affiliated the Jagannath College of Dacca in History in the B. A. course, the Government of India did not at first sanction the affiliation; and later on when the Syndicate explained to them the difficulty to which students who had already taken their admission in that college would be put, the affiliation was sanctioned for one year only. Lastly, the University lately refused affiliation to four colleges in Eastern Bengal, but these colleges approached the Government of India direct, with the result that the decision of the University has been overridden. It is a great pity that the generosity which the Government show to Government colleges is denied to private institutions. Besides, the way in which the Government have treated the decisions of the University, is sure to lower it in the public esteem.

21. The *Tirhut Samachar* [Muzaffarpur] of the 7th October draws

Sixteen years' rule of the Calcutta University.

attention to the hardship which will be caused to many students by the 16 years' rule of the Calcutta University, boys of that age and below

TIRHUT  
SAMACHAR.  
Sept. 7th, 1909.

not being considered eligible for appearing at the ensuing Matriculation examination; and recommends its suspension for a few years at least, so that it may not give a sudden shock to the students and make them dispirited.



**MIHIR-O-SUDHAKAR,**  
Oct. 8th, 1909.

22. While expressing its gratitude to the Government of Eastern Bengal and Assam for all that it is doing to promote Moslem education, the *Mihir-o-Sudhakar* [Calcutta] of the 8th October is sorry to learn that that Government is going to abolish the post of Personal Assistant to the Director of Public Instruction. The paper says that the present Personal Assistant, who is a Muhammadan, renders much useful service to the cause of Moslem education by bringing to the notice of the authorities the wants and grievances of the Musalmans. The paper, therefore, asks the Government not to do away with the post, and to let a Musalman hold it, as Moslem education in that province is not so advanced as to be able to do without the valuable help that it receives from the present incumbent of that post.

**MIHIR-O-SUDHAKAR,**  
Oct. 8th, 1909.

23. The *Mihir-o-Sudhakar* [Calcutta] of the 8th October views with alarm the rumoured transfer of Maulvi Muhammad Barkat Ulla, Sub-Inspector of Schools, Ferozapore (in Backerganj), who has done much to promote Muhammadan female education in that sub-division. If, says the paper, this worthy officer is transferred, and, as we hear, a Hindu officer is brought in, Musalman education is sure to be seriously handicapped. The Assistant Sub-Inspector of Schools is a Hindu, a Hindu is to come here as the Sub-Inspector also; proper facilities will never be given for the teaching of Arabic, Urdu and Persian which are the national languages of Masalmans. The paper, therefore, asks the Government not to make any alteration in the existing arrangements.

(e)—Local Self-Government and Municipal Administration.

**MARWARI,**  
Oct. 8th, 1909.

24. Seeing that the *Englishman* has suggested to the Calcutta Municipality for reserving two or three benches for European ladies in each of the 1st class tram-cars in order to save them from contact with the natives the *Marwari* [Calcutta] of the 8th October says that it would be better if arrangements were made to exclude the natives from the 1st class altogether, as this would save the ladies from being put to trouble and the natives their pocket to the extent of the extra charge for the 1st class.

**BASUMATI,**  
Oct. 9th, 1909.

25. It seems most incongruous, writes the *Basumati* [Calcutta] of the 9th October, that while milk-dealers and mustard-oil sellers are punished if they adulterate their articles, yet if they do the same thing by putting up a notice-board on which they advertise that they deal in adulterated articles, they escape punishment. This is funny indeed!

(h)—General.

**DAILY HITAVADI,**  
Oct. 10th, 1909.

26. Referring to His Honour the Lieutenant-Governor's recent circular regarding the undesirability of students taking part in political meetings, the *Daily Hitavadi* [Calcutta] of the 10th August observes:—

We agree with His Honour in thinking that students had better not be allowed to take part in politics. Besides, if boys are to qualify themselves for earning their livelihood by receiving education in English schools and colleges, they ought to abide by the rules and regulations of the institutions where they prosecute their studies. We shall not be sorry if such boys absent themselves from the Partition Day meeting.

The schools and colleges of Calcutta will close for the *Puja* vacation from the 12th October, and many students will be detained in Calcutta for three or four days in order to make their *Puja* purchases and also because the three days succeeding the *Mahalaya*, which comes off on the 12th instant, are inauspicious for the purpose of making a journey. If such students attend



the Partition Day meeting, there will be nobody to prevent them from doing so or to identify them, excepting, of course, the police. But if the police are deputed for this task, they are sure to create a disturbance by mistaking the innocent for the guilty. There are among the students many who spy upon their fellows and often try to put them to trouble maliciously. The police, who have no personal knowledge of any student will in all probability have to rely on the information supplied by these spies, and thus prosecute many innocent students. We would, therefore, ask our kind-hearted Lieutenant-Governor to make proper arrangements for preventing such mischief.

Lastly, we must confess that we have failed to make out what is really meant by the word "politics." Does it mean only the *swadeshi*, boycott and the partition of Bengal? Does it not mean the discussion of the administrative system of this country? If it means the former, we must say for us subjugated people politics is our sole support, the breath of our life. We are determined to use goods made in our own country, and we advise our children to do the same. We will make our progeny feel the intense agony under which we are smarting day and night, the agony of the wound caused by the partition of Bengal. We are a subject-people, and we must impart to our successors all the things that give us pleasure or pain. What we want is the spread and advancement of the *swadeshi*, the independent existence of our society and religion, and the revival of local self-government in villages. It is because we do not get what we want that we feel miserable. If we cannot get these by our own efforts, we will encourage our boys to exert themselves for obtaining them. It is, therefore, impossible for Bengali boys to keep aloof from politics. And that is why we have all along protested against the Carlyle Circular, the Risley Circular, and things like these. Since, however, the Lieutenant-Governor has overtly by his circular, and covertly by letters addressed to Heads of Colleges, ordered students not to take part in political meetings, we will say nothing more on the subject. But this we must say, that as long as our boys are to remain under the control of the University, it is no good disobeying its rules and orders, and thus courting risk uselessly.

27. A correspondent of the *Daily Hitavadi* [Calcutta] of the 11th October, writing from Chundernagore, says that in the Dupleix College the students are regularly taught all details of government, the principles of election, etc. Politics forms a subject for study in the colleges in France, and in the French colonies and possessions. In India the rulers have prohibited the students from having any connection with politics, probably because India is not a free country, and therefore what obtains in free countries cannot be permitted in a subject-country.

DAILY HITAVADI,  
Oct. 11th, 1909.

28. A contributor to the *Daily Hitavadi* [Calcutta] of the 12th October humorously observes:—

Students and politics. On the one side we have our rulers who will get angry if students attend the Partition Day Meeting. They think perhaps that if boys listen to the speeches of arch-seditionists like Babus Ambica Charan Mazumdar, Bhupendra Nath Basu, Surendra Nath Banerjee, etc., they will get up another bomb conspiracy, place bombs in bamboo-groves near railway lines, cease *salaaming* to *topiwallahs* (i.e., Europeans) and shout *Bande Mataram*. On the other side there are the boys who will become furious if they are kept away from all the fun of the meeting. I would therefore suggest that boys should be allowed to get up processions and sing songs in streets. But they must not go to the meeting; or if they do go at all, they must stuff up their ears so as not to hear what is said by the speakers there.

HITAVADI,  
Oct. 12th, 1909.

29. Referring to the Circular issued by order of His Honour Sir Edward Baker prohibiting students from joining political demonstrations on the 16th October next, the *Nayak* [Calcutta] of the 12th October writes:—

NAYAK,  
Oct. 12th, 1909.

From the moral point of view we support the principle that students ought not to take part in political demonstrations. But we do not think that on the 30th *Aswin* next the students should desist from tying *rakhis* or from observing fast. We shall give our reasons:

The tying of *rakhis* and the boycott meeting should not be regarded as political demonstrations. Meetings held in connection with the Reform Scheme



are quite different from the boycott meetings and the meetings held for tying *rakhis*. Politics consists in criticising the work of the rulers. The boycott and the tying of *rakhis* cannot be placed in the category of politics. Have I not the right to weep, if owing to some measure of the ruler my father or my mother is punished? The Partition has pierced the hearts of all classes of men like a thunderbolt, and every one ought to have the right to express his sorrow at it. By tying *rakhis* we do not criticise the doings of the rulers. It is essentially a religious ceremony. We are of opinion that to participate in the affairs of the 30th *Aswin* is not to take part in a political demonstration. Out of respect for His Honour's Circular students may not join any meeting; but if they neglect to tie *rakhis* on that day or if they take rice, they will be committing a grave sin. We suggest that students should not attend meetings; let them remain at their homes, tie *rakhis* on each other hands and observe fasting. Sir Edward Baker will, we trust, have no objection if the students follow this suggestion.

HITAVADI,  
Oct. 8th, 1909.

30. Referring to the distribution of rifles and ammunition amongst certain villages in the North-Western Frontier Province by Government on a precaution against frequent Pathan raids thereon, the *Hitavadi* [Calcutta] of the 8th October writes:—

Distribution of arms and ammunition among villages in the North-West Frontier Province.

This act on the part of Government shows that the operation of the Arms Act has under certain contingencies to be suspended, and that the Act itself is not one of permanent application. There is, however, one thing which we fail to comprehend, and that is, why the Government does not place confidence in us,—why, though we are like the shadows of the English, we should be so much distrusted.

BASUMATI,  
Oct. 9th, 1909.

31. Referring to the free distribution of arms and ammunition to the people of certain villages on the North-Western Frontier on account of the Pathan raids, the *Basumati* [Calcutta] of the 9th October approves of the action of the Government, and says that their object has been fulfilled, as the depredations of the Pathans have been much lessened.

Distribution of arms and ammunition in the Frontier villages.

There are dacoities in Bengal, but the Police rest satisfied only with holding the young men responsible for these atrocities. If Sir Edward Baker give, guns to the Bengalis then the depredations of the Bengal dacoits might to a certain extent be mitigated. But it is a dream to hope so. The authorities have no faith in the Bengalis, and it is pretty certain that the tightness of the Arms Act will not be slackened.

BANGABANDHU,  
Oct. 5th, 1909.

32. The *Bangabandhu* [Calcutta] of the 5th October says that the French as well as the Persian Government are granting amnesty to the political offenders. Why should the Government of India show meanness in this respect? What does political offence mean? Are those persons who have not used fire-arms against the Government and disgraced themselves by any other sort of covert acts, but on the other hand have dedicated their lives to the well-being of their native country and earned the esteem and admiration of the people by their unselfish devotion to the cause of the country, to go by the name of political offenders? The country will never accept this view. If the Government want to please the Indian people by an act of grace, they themselves will be benefited by it, as the cloud of unrest will be dispelled by it. Why should the people in this connection stand before them with folded hands? All that the people will gain by the release of the deportees, is that they will rejoice over the matter.

Will the political offenders be released?

HITVARTA,  
Oct. 7th, 1909.

33. Since Lord Carzon is in favour of Lord Morley's scheme of training the civilians in the vernaculars of India before their coming out to this country, the *Hitvarta* [Calcutta] of the 7th October would have none of it, for it would pave the way for mediocres, no great statesman being at all anxious to take the extra trouble. In this way all the highest appointments, including the viceroyalty will go to civilians. What loss to India would be, makes the paper giddy to think of. May God keep the two or three high appointments safe from these civilians.

Lord Morley's Vernacular Institution.



34. The *Daily Hitavadi* [Calcutta] of the 10th October approves of the appointment of Mr. Ali Imam as the Standing Counsel to Government, but asks why a barrister from the mufassal has to be given the post when there are so many able men in the local Bar. The paper fully appreciates Mr. Ali Imam's qualifications, and hopes that he will in time be elevated to the Bench. Mr. Ali Imam has not got the post simply because he is a Musalman, but by virtue of his own abilities. The only thing that the paper regrets is that this appointment will prevent Mr. Ali Imam from taking part in politics. The paper concludes by asking why the posts of Standing Counsel and Advocate-General have lost their charm for the local barristers.

DAILY HITAVADI,  
Oct. 10th, 1909.

35. The *Daily Hitavadi* [Calcutta] of the 12th October writes:—  
The public is anxious to know the result of the Midnapur inquiry.

DAILY HITAVADI,  
Oct. 12th, 1909.

It is no doubt their unwillingness to wash their dirty linen in public which led the Government to hold the inquiry in secret. But if the public suspect you of having dirty linen in your house, you ought to take the public inside the house and show them that there is no such thing in it. We may tell the Government that the public will never forget the affair, no matter how long the Government may keep silent over it. If the Government think that the Midnapur Police are as pure as the moon, and that the persons whom they hauled up to Court were really guilty though they got off for want of sufficient evidence, let the Government say so openly. If, again, the Government think that the police are guilty and that they cannot be defended openly, even then the Government ought to frankly say so. They are, however, either trying to whitewash the police in secret, or do not want to do anything besides what has already been done. We admit that the people ought not to know the weak points of the Government; but if they have any suspicion about such points, their minds ought to be cleared of it. What with the suits for damages brought against some gentlemen of Midnapur in connection with the recent prosecutions, and what with the accounts of the jail experiences of Santosh Das, the public have begun to entertain much suspicion; and until that suspicion is removed, the officials will not be able to command the respect of the people.

36. It is only a few Muhammadans, and no one else, says the *Hitvarta* [Calcutta] of the 7th October, who know anything as to what is the nature of the Regulations which are being made to give effect to the Reform Scheme.

HITVARTA,  
Oct. 7th, 1909.

What is done in secret has to encounter considerable difficulties in becoming successful or popular.

37. The *Bharat Mitra* [Calcutta] of the 9th October writes:—  
A good deal has already been said about the injustice Government has done by introducing the religious element on the question of election inasmuch as the Muhammadans are going to have a separate electorate.

BHARAT MITRA,  
Oct. 9th, 1909.

As for the Hindus, they include many castes and creeds from the highest such as Brahmins, to the lowest such as Domes, Chamars, etc. According to the new scheme there is no bar to the election of the latter, and it is not quite impossible that at the very first election some of these may be returned to the various Councils and local bodies. There are villages in which the majority belong to these castes and some at least among them are men of light and leading too. The question therefore is, if the men belonging to the higher classes will consent to sit side by side and agree to work with these men if elected by their people. No doubt higher class men have to travel with men of the lower class in railway carriages but that is a question of only personal inconvenience and sometimes without the knowledge of the former. Should they decline, public work will not suffer but go on with the help of the lower class Hindus, for in the eyes of Government they are as good as the other. Should such a thing come about, will the work of administration tend to the happiness of the people? If not, the higher castes will not be able to leave the country altogether in case it is ruled with the assistance washermen, scavengers, cobblers, etc.



What is then the best means for the higher classes to adopt in order to maintain their superiority? If we only go on bragging of this superiority without trying to attain it, the strong barrier which now separates us from the lower class will certainly give way and disappear.

HINDI BANGAVASI,  
Oct. 11th, 1909.

38. The *Hindi Bangavasi* [Calcutta] of the 11th October notices the

The Madras Government and the Volunteers. Madras Government's Circular making the enrolment of Government servants in certain departments as Volunteers compulsory and giving European and Eurasian Volunteers the first refusal in the question of appointments in those departments, and asks if Lord Minto and the Secretary of State for India have any information about this Circular.

MARWARI,  
Oct. 8th, 1909.

39. Seeing that Sir Herbert Risley has been appointed to succeed Sir Charles Lyall in the India Council, the

Sir Herbert Risley in the India Council.

*Marwari* [Calcutta] of the 8th October exclaims:—  
Time performs wonders! Prosperity goes to the

cruel now!

HOWRAH HITAISHI,  
Oct. 9th, 1909.

40. The *Howrah Hitaishi* [Howrah] of the 9th October takes exception to

Indians in the Public Works Department.

the small number of Indians whom the Secretary of State for India has selected for appointment in the Public Works Department of this country, and

says that this is hardly in keeping with the professions of impartial treatment made in the Royal Proclamation.

#### IV.—NATIVE STATES.

BANGA BANDHU,  
Oct. 5th, 1909.

41. The *Banga Bandhu* [Calcutta] of the 5th October has the following:—

A Judgeship in the Patiala State and the Muhammadans.

The whole population of the Patiala State is 16 lakhs, out of which the Muhammadans number 3,57,000, i.e., only one-fourth of the whole popu-

lation. However this numerical minority is no bar to their putting forth wide claims. Even in an independent Sikh State the favourite wives of the British *raj* assert themselves with offensive pre-eminence. Out of four ministers of the Patiala State, two are Muhammadans. Out of five District Collectors, two are Muhammadans. And if a list of the large number of Muhammadans employed in other departments of the State could be taken, it would have been easy to prove how the interests of the Sikhs suffer on account of the Muhammadan predominance. Recently a post of a High Court Judge has become vacant, and the Muhammadans have raised such an indecent outcry over the matter in order to appropriate the post, that one would be led to think that the whole (State) was created for their enjoyment only. What a vain hope! No more! the Hindus will have no objection to share with them the happiness and wealth of the country, if the Muhammadan's claims are based on justice and truth. But their undue claims will no more be satisfied. Hindus are exhorted not to part with their important national interests for the sake of the Muhammadans so long as the latter indulge in improper claims. If the Muhammadans show magnanimity and act in unity with the Hindus, the latter might make concessions but under the present circumstances any act of grace or magnanimity on the part of the Hindus is undesirable. With reference to the Judgeship the Hindus are asked to create a big row.

BIR BHARAT,  
Oct. 10th, 1909.

A rumour.

42. The *Bir Bharat* [Calcutta] of the 10th October notes the rumour about the appointment of Babu Saroda Charan Mitra as Chief Judge of the Baroda Court.

BHARAT MITRA,  
Oct. 9th, 1909.

43. The *Bharat Mitra* [Calcutta] of the 9th October is highly dissatisfied with the joint decision of the Jaipur and Jodhpur Darbars in the Sambhar Lake strike case, since

punishments have been awarded without giving any opportunity to the accused to defend their conduct in striking work. The journal would not be grieved if the matter did not concern Native States in the existence of which it feels a pride. Perhaps the rulers of these States are not aware of the proceedings of their officials; when they come to know of it they will at least see that the other party is allowed to be heard in its defence.



## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

44. Although the dearness of food-grains has become the question of life and death to the people yet, says the *Hitvarta* [Calcutta] of the 7th October, Government is not in a hurry to appoint the Commission to enquire into the matter long promised, though it is only too ready to take measures to suppress bogus sedition.

HITVARTA,  
Oct. 7th, 1909.

## VI.—MISCELLANEOUS.

45. The following appears in the *Nayak* [Calcutta] of the 6th October:—

*Rakhi-bandhan.*

The festival of National Unity—*Rakhi-bandhan* (trying *Rakhis* round the wrist), 30th *Aswin*, 1316 B. S. (16th October, 1909):—  
The day on which Bengal was divided is again coming. A new life was infused into the bodies of the Bengalis on the 30th of *Aswin*. On that day on which the Bengalis first tasted nectar—

NAYAK,  
Oct. 6th, 1909.

- (1) All Bengalis shall refrain from kindling fire in their kitchens.
- (2) All shall pass the day on a diet of milk or fruit or shall fast and resigning themselves to God who is the King of Kings and the Deliverer of the fallen race shall pray for His blessings for the good of their native country.
- (3) In every village and town of Bengal all the Hindus, Muhammadans and Christians are to meet and take the following solemn vows:—
  - (a) To boycott foreign things.
  - (b) To use indigenous things.
  - (c) To apply individual strength and money to the production of indigenous things.
- (4) On that day all the Bengalis, after a bath, shall tie *rakhis* around each other hands, and all the Bengalis, Hindus, Muhammadans and Christian of East and West Bengal shall bind themselves by a promise to help each other for ever in happiness and sorrow.

Sri Ananda Chandra Roy.

„ Abdul Rasul.  
„ Jogesh Chandra Chowdhury.  
„ Ambica Charan Mojumdar.  
„ Jatra Mohan Sen.  
„ Anath Bandhu Guha.  
„ Rai Jyotendra Nath Chodhury.  
„ Baikantha Nath Sen.  
„ Moti Lal Ghosh.  
„ Bhupendra Nath Bose.  
„ Surendra Nath Bandopahyaya.

46. The following is a full translation of an article under the heading "The great message of the 30th *Aswin*" which appears in the *Sanjivani* [Calcutta] of the 7th

The Partition Day.

SANJIVANI,  
Oct. 7th, 1909.

October:—

"The voice of the people (is) the voice of God." The voice which crores and crores of men and women of a country proclaim in unison—the claim upon (literally, with) which the people in general unanimously take their stand—that indeed is the voice of Providence, the command of God. The king cannot disobey this command.

The grand (literally, formidable) protest which was raised in the country by the partition (literally, mutilation of the body) of Bengal was the voice of the vast masses of the people of this country—the just demand of the popular power from the ruling power. The sons of the country have from crores and crores of throats said piteously: "Do not cut our mother-country into two." The Government tried to silence this cry of protest by spreading a network of unsubstantial words.



The attempt was in vain—the weapon uplifted by Lord Curzon came into view—the Bengalis roared loudly: “We will not put up with this oppression silently. So long as this javelin is not plucked off from the breast of the mother-country (and) the wound it has caused does not heal, so long we will not desist from protesting against it.”

The mother-country has been cut into two. Thenceforth on the 30th of *Aswin* every year the image of that grand (literally, formidable) protest is established in (every) town and village of Bengal (and) life is infused into that image.

On this day the great voice of Providence being in evidence (literally aroused) and sounded through crores and crores of men and women, makes the entire Province of Bengal instinct with a great life. On this day Bengal's soil, Bengal's water, Bengal's atmosphere, all become hallowed and full of life. Do not let anybody forget the image of the 30th *Aswin*.

Do not let anybody deprive himself of the great message of this sacred day. Realise on this day—

“The country is one, (its) God is one.

The nation one, is, of one mind (and) one life.”

Let the Moderate and the Extremist, the Loyalist and the Revolutionist, the Hindu and the Musalman, everyone consider deep within his heart that in our country there is no eastern or western part, no northern or southern; part that we are the sons of one undivided Bengal. Every one is the son of one God; there is no difference between brother and brother. No matter whatever part any (of us) may choose, we are of one mind and one soul as regards the welfare of our own country and our own nation. On this day let everyone forget in the midst of the grand national unity all dissensions and animosities.

“The country is one (its) God is one,

The nation is one, of one mind (and) one life.”

Do not let anybody forsake (literally, deprive himself of) this great idea.

On this day let everybody, be he poor or distressed or a Raja or a Maharaja, give what he can for the good of the country. Let (everybody) feel gratified by giving on one day in a year, what he can spare for the service of the service of the Mother.

We shall have to practice this charity. On this day make arrangements for collecting subscriptions in every town and (every) village either for some local good or for the good of the entire country. The walls of the Federation Hall (literally, the Hall of undivided Bengal) are being raised. Two lakhs of rupees are necessary (for this purpose). The leaders of the country are issuing an appeal for subscriptions for the Federation Hall. Let everyone of you give on this day what he can in order to prove the Bengali's vow to be true.

And, lastly, on this day fill the country with the sound of the national proclamation (raised from) crores of throats.

#### THE NATIONAL PROCLAMATION.

Whereas the Government has decided upon cutting the province of Bengal into two, regardless of the unanimous objection of the entire Bengali nation, we the Bengali people, do, therefore, proclaim that we will apply all our power for the purpose of preventing the evil consequences of this policy of division and for the purpose of preserving our national unity. So help us God!

47. The *Nayak* [Calcutta] of the 7th October is glad to learn that Babu

Partition Day. Ambika Charan Mazumdar will preside over this

year's Partition Day celebration, though it would have preferred the presidential chair being filled by a Musalman gentleman. The paper hopes that as in previous years the people of Bengal will observe the useful formalities of this day of national mourning. The Government may or may not undo the partition, but the people of Bengal will go on holding the celebrations year after year to prove that whatever may be the political boundaries which may separate one part of Bengal from another, the people are all united in heart and soul. Let every Bengali give up using foreign-made goods, and work hard for the furtherance of the *swadeshi* cause. So far Bengalis have not done much to advance their own



industries. There is as yet only one mill worked by Bengalis, but the Government hopes that there will be at least a dozen such mills before the Partition Day next year.

Partition Day.

48. The *Hindusthan* [Calcutta] of the 9th October contains an article exhorting all Bengalis to celebrate the great Partition Day suitably and peacefully.

49. The *Bihar Bandhu* [Bankipore] of the 9th October says that as the whole body suffers if any of its parts is affected, so the partition of Bengal has affected the whole

*Ibid.*

of this country. Every Province should therefore follow Bengal in observing the Partition Day as a day of mourning.

50. The *Daily Hitavadi* [Calcutta] of the 11th October writes:—

*Ibid.*

That day has come again—the day on which that vain-glorious Viceroy, Lord Curzon, drew a bloody line over the map of Bengal, and hurled at the heads of the Bengalis the thunderbolt of a cruel administrative measure. But though the man has departed taking with him the curses of a mortified people, the mischief still continues.

On that memorable day the Bengalis perceived that though weak, there was an irresistible force latent in them. On that day the new era dawned on Bengal. The whole of India has taken up the vow of the Bengali, and his self-sacrifice has animated all Indians. The Bengali has endured the strokes of the Gurkha's *lathi*; has borne the burden of the punitive police; many a slender youth has suffered flogging and imprisonment unflinchingly, but has not sacrificed his principle. Where are those great leaders of Bengal at this moment—Aswini Kumar, Kristokumar, Subodh Chundra and others? Who has forgotten them? Though occupying the highest position in society, possessing unblemished character and honoured by the whole country, they have been punished like thieves and dacoits. Let all remember the last words of Ananda Mohan and make ready to celebrate the coming day. May our heart's desire be fulfilled on that day, and may we advance a step further.

51. To the *Bharat Mitra* [Calcutta] of the 9th October the Police Commissioner's notification about carrying *lathis* on the Partition Day does not speak for the intelligence

The Partition Day notification.

of the officials considering the position of the leaders of the demonstration to be held on that day.

52. Referring to the same subject, the *Bihar Bandhu* [Bankipore] of the 9th October observes that the efforts of the Government to condemn the whole Bengali nation

*Ibid.*

for the fault of a few wicked persons does it no credit.

53. The *Dharma* [Calcutta] of the 11th October takes exception of the omission of the "National Proclamation" from the programme of the ensuing Partition Day celebration, and writes:—

The omission of the National Proclamation from this year's programme of the Partition day.

What is there so very seditious in it that it should be given up? If you have not courage to say that you will apply your whole energies to counteract the evil effect of the partition, why not give up the celebration of the 7th of August and the 30th of *Aswin* altogether? The change has been made without consulting the public. We say that if the mistake be not rectified, let thousands of voices demand the reading of the "Proclamation." If even after that the leaders refuse to comply, then the responsibility will rest upon them.

54. Addressing the Hindu religious preachers who are just now on a visit to Calcutta and discoursing on religious subjects among the Marwaris, the *Hitvarta* [Calcutta] of the

The *swadeshi* during the *Pujas*.

7th October asks them to draw the attention of their audience to the sacred duty of worshipping their Mother on the occasion of the ensuing *Pujas* by giving up the use of foreign cloth. There are a number of young men among the Marwaris full of enthusiasm who should go round from house to house and after pointing out to the female inmates, who are their own mothers and sisters, the present miserable condition of the country induce them to vow a boycott of foreign cloth.

HINDUSTHAN,  
Oct. 9th, 1905.

BIHAR BANDHU,  
Oct. 9th, 1905.

DAILY HITAVADI,  
Oct. 11th, 1905.

BHARAT MITRA,  
Oct. 9th, 1905.

BIHAR BANDHU,  
Oct. 9th, 1905.

DHARMA,  
Oct. 11th, 1905.

HITVARTA,  
Oct. 7th, 1905.



The paper is sanguine that as the Marwari ladies have full faith in their religion they will not turn a deaf ear to the appeal made to them.

The paper, however, regrets that the Marwaris are doing more business in foreign cloth this year. Have the Marwaris, asks the paper, become so heartless and selfish that they have made themselves blind to the wretched condition of their country? Has the last year's religious teaching borne this fruit? If so, the day of their fall is not far off. He is not a human being but a monster whose heart does not bleed to see his mother's distress.

BANGALUR,  
Oct. 9th, 1909.

55. The *Bangavani* [Calcutta] of the 9th October exhorts all Indians to do their best to promote the arts, industries and commerce of their country. It was their com-

The *Swadeshi*.

mercial enmity against the Dutch which led the English to establish their trade in India, and the small joint-stock concern which was established three hundred years ago that has now developed into the mightiest and most glorious empire in the world. The Indians' *swadeshi*, however, is not based on any hatred or animosity notwithstanding all the scare that some crooked-minded and mischievous Englishmen may raise. To the Indians the *swadeshi* is a sacred vow which he has taken with the object of raising his mother-country from the abyss of poverty, into which she has been plunged for years. Statistics show that the average daily income of an Indian has been steadily decreasing, and that it now stands at a pice and a half. To better the condition of such a people is no mean task, and can only be performed by their giving up all luxuries, practising self-restraint and learning to work unitedly by opening joint-stock concerns.

BIR BHARAT,  
Oct. 10th, 1909.

56. One Balmakund Bejpai writes a letter entitled "A request to the Marwaris" to the *Bir Bharat* [Calcutta] of the 10th October, in which he exhorts the Marwari Brahmins and merchants to help as much as possible the sale of *swadeshi* goods for the *Pujas* this year.

Request to the Marwaris.

The Marwari Brahmins, says the writer, have shown commendable unity, earnestness and fortitude in carrying out their agitation of excommunicating the Arya Samajis and thus preserving their religion from being destroyed; but this is not enough, for have the Marwaris ever taken notice of the state of India? Lakhs of their countrymen die for want of food; poverty is increasing in the country; thousands of cows are subjected to the knife, and lakhs of men fall victims to the plague every year. Their power, mental, moral and physical, is ever decreasing; prices of food-stuffs are ever rising and the social tie is becoming looser and looser every day. Have they ever paused to reflect on these points?

No doubt religion is the basis of the social structure; but as it is necessary to pull down what remains of the upper structure or remove the heap of ruins in order to build anew from the foundation, so has it become necessary to remove the present state of things to get at the foundation by certain reforms which are urgently called for.

The means of improvement has been ascertained by wise men who are the well-wishers of their country. There is no need of taking up arms for this purpose. What is wanted is to make the "*swadeshi* and boycott" stronger.

"Brother Marwaris"! continues the writer, "you are the leaders in giving protection to the foreign trade. Understand the secrets of the *swadeshi* and apply yourself, heart and soul, during the ensuing *Pujas* in helping the sale of country-made goods. Then alone shall we be convinced of your love for your religion."

"Brahmins and leaders of the Hindu society! undertake the task of spreading *swadeshi* and boycott. It is for you to bring the Marwari Vaisyas (the merchant class) on the right track. Save the Vaisyas from the great sin of hostility to *swadeshi*, or else all your present efforts will be in vain and the Hindu society will have to fall in due course between the jaws of death. Do not consume your whole energy therefore in excommunicating the Arya Samajis only, for the spread of *swadeshi* principles is the first and foremost duty of the well-wishers of the society just now. The country is looking up to you, and the time is opportune. Let it not slip, or you will have to repent."



57. The *Bangladesh* [Calcutta] of the 28th September has the following —

*The Englishman on the boycott.* Rejoice, brother Bengalis, rejoice! Heaps of *bidai* cloths are rotting in warehouses, with not a single man who cares even to touch them. No wonder that the *Englishman*, that watch-dog of English interests, should be furious over the matter. Such indeed is self-interest. But the *Englishman* ought to know that it is as much the duty of the Indian to promote the arts and industries of his own country, and thus find food for the millions of his starving countrymen, as it is the duty of the *Englishman* to look after the interests of the manufacturers and traders of England. This duty, this sacred duty, the Indian will never swerve from, no matter how much the *Englishman* may bluster and howl. No one can believe that the alien Government of India will be led by the barkings of a *terrier* cur like the *Englishman* into unjustly imposing an additional excise duty on Indian-made cloths. And even if such a tax is imposed, it shall never be able to make the Indian forsake his sacred and noble ideal of nationality and independence. We do not know whether such an act of oppression as the imposition of this duty will be committed in the name of the law, though of course none of us has the right to say anything against such a measure. But no amount of insult, persecution and sufferings shall be able to make us shrink from the service of our own country.

58. The *Hindustan* [Calcutta] of the 7th October draws the attention of its so-called boycott-fearing leaders to an important decision of the Bombay High Court in which the Hon'ble Judges ruled that preaching of boycott did not constitute a breach of the peace even if a few men suffered any loss from it. What has the high priest (*the Pioneer*) of Allahabad to say to this?

59. The *Howrah Hitaishi* [Howrah] of the 9th October writes:—  
*The boycott not unlawful.* The acquittal of the accused in what is known as the Ratnagiri Boycott Case, and the remarks made by the Bombay High Court in that connection, go to establish beyond all question that the boycott, unless accompanied by physical force, is not unlawful. We ask our Anglo-Indian contemporaries whether or not they will accept the decision of the Bombay High Court. Let us also tell the police and the officials that if they have the least respect for the highest tribunals in this country, they should rid their minds of the animosity they have against the boycott, and restrain their tongue while speaking of it. We ask them to cease looking upon the preachers of the *swadeshi* and the boycott as so many seditionists, and spying upon them as such. We ask them also not to get frightened out of their wits by the moral and social influences which are brought to bear upon persons who are averse to the boycott. We exhort our countrymen not to take any notice of the howlings of our enemies, the Anglo-Indians, nor to get frightened by their frowns. To give up foreign-made goods and to use *swadeshi* articles is to us a religious duty, because it is only by the *swadeshi* that we can better the condition of our poverty-stricken country, whereas the using of *bidai* goods is the source of much mischief, and is sure to stand in the way of the development of our national life. Let us, therefore, preach the *swadeshi* in every town and every village, and advise our countrymen to give up using foreign-made goods and to promote the *swadeshi* cause.

60. Under the heading "Mehta's hereditary property," the *Banga Kesari* [Calcutta] of the 1st October asks:—

*The Mehta Congress.* Is the Congress from which the Indians entertained hope of their deliverance one day, which every Indian considered his own and which had been spending its energy for the last 23 years in finding out the means of ameliorating the condition of the Indians the same which is now known as the property of Sir Mehta? The answer, says the paper, is in the negative. True *swadeshistas* will never go to the Mehta Assembly.

61. Referring to the Congress, the *Hindustan* [Calcutta] of the 8th October sarcastically remarks that the Mehta *munjils* (assembly) will meet on the 27th, 28 and 29th December. It learns that Rajendra Nath Mukerjee will preside over the Arts Exhibition at Lahore. There is nothing more to write in connection with this. Now it is

*BANGALORE,*  
Sept. 28th, 1909.

*HISTVANA,*  
Oct. 7th, 1909.

*HOWRAH HITAISHI,*  
Oct. 9th, 1909.

*BANGA KESARI,*  
Oct. 1st, 1909.

*HISTVANA,*  
Oct. 8th, 1909.



MINER-SUDHAKAR,  
Oct. 6th, 1900.

time to look on only. It is said that the Government is opposed to the unity of the Moderates and Extremists, and is in favour of the Hindu Mahasabha. It remains to be seen how many Bengalis go to Lahore, and think themselves pleased at drinking the water touched by Mohan's feet. But it will not be prudent for them to ride two horses at the same time. One definite course only is to be adopted.

62. A correspondent writes to the *After-Sun* [Calcutta] of the 8th October, complaining against the extortionate ways of Manik Mandal, the patwari in the zamindari of Rai Radha Govinda Ray Sahab of Dinajpur. The writer says that this patwari compels the raiyats to pay interest on rents which have not yet run into arrears, and also asks them to meet the expenses of the marriage of the zamindar's daughter. The raiyats believe that the patwari appropriates to himself the money raised in this way, and the writer draws the zamindar's attention to the matter.

BANGARANDHU,  
Sept. 20th, 1900.

63. The *Bangabandhu* [Calcutta] on the 28th September understands that Bipin Chandra Pal and the Babu Bipin Chandra Pal has advised the members of the "new party" in India to form themselves into a solid body, instead of being scattered all over the country, isolated from one another. A register is to be kept of all the members of the party, and all matters connected with the party will be communicated to the members by letters. There is no doubt that if Bipin Babu's suggestion is carried out, the Nationalist party will become a strong and unconquerable body.

BURDWAN SANJIVANI  
Oct. 6th, 1900.

64. The *Burdwan Sanjivani* [Burdwan] of the 5th October has the following under the heading "The opinion of the *Young Muslim* on the administrative reforms":—

In letter written to the "Times" Syed Hyder Reza, the editor of the *Young Muslim*, referring to separate electorates for Muhammadans, discusses the consequences that may possibly follow from the separation of the Hindus and Muhammadans. Referring to the remarks of the *Times* on the Carlton Hall speech of Sir Aga Khan, Syed Hyder Reza addresses the editor of the *Times*, who was so magnanimous as not to have found space for his letter, and asks him reproachfully whether he wants again to make the Muhammadans the foes of the Hindus and see them floating on streams of blood. Both the communities will suffer by such an arrangement. For this reason the young Muhammadans believe that if justice is to be done, the Government should remain impartial to all the communities irrespective of caste and colour. The Government have committed a great blunder by infusing into the Muhammadan minds the hope that they will help the latter in exercising pressure on the Hindus. Though this hope of the Muhammadans has not yet been removed, it is earnestly expected that Lord Morley will quickly dispel it.

The writer in conclusion says that it would be putting the axe at the root of Muhammadan advancement, if any special concessions the granted to them. How many persons are there who can candidly speak the truth like Mr. Hyder Reza? The paper awaits a reply to Mr. Hyder Reza's letter from Aga Khan & Co.

HITVARTA,  
Oct. 7th, 1900.

65. The consequence of undue partiality for Muhammadans foolishly shown by Government has already commenced to bear fruit says the *Hitvarta* [Calcutta] of the 7th October, for the Muhammadans who were hitherto oppressing the Hindus, have now commenced to show their dexterity to Englishmen also. If the Government does not come to its senses even now, bad luck is in store for India. A Maulvi of a school at Miranshah on the frontier converted two Hindu boys to Muhammadanism. On the Political Agent Mr. Keen's detaining these boys in his house for inquiry on the complaint of the Hindus the Mussalmans of the locality went in a body to attack Mr. Keen's house and rescue the boys, at which that officer made them over to the Mussalmans, seeing no other way of escape, since he saw his own Muhammadan servants refusing to fight against their co-religionists in what



they termed a religious war. Will even this incident not open the eyes of the Government?

66. Referring to the report published in the *Frontier Advocate* of the forcible conversion of two Hindu boys to Muhammadanism and of the alleged oppression of Hindus by Muslims at Dera Ismail Khan, as well as of the unwillingness of the authorities to protect the Hindus, the *Basumati* [Calcutta] of the 9th October says that these are the outcome of the policy of Sir Bamfylde Fuller, whose undue partiality to Muslims is responsible for the fire of Hell which has now been lighted all over India.

67. The *Basumati* [Calcutta] of the 9th October writes under the heading "The policy of discords":—

"The policy of discord."

Coming as it has at a time when the people of India have ceased to look with wistful eyes for favour from England, and when the rash acts of some thoughtless officials have thrown the whole country into a ferment and have goaded the people to move along the thorny path which is to lead them to their wished-for ideal, Lord Morley's Reform Scheme has failed to give any satisfaction to the Indians. Unfortunately, however, the moderates whose business in life it is to depend on others, have failed to realize the immense mischief which the reform scheme is likely to do; and they have been untiring in singing its praises. Nay, they have gone so far as to doubt the loyalty of those who have not joined them in their choruses of praise.

The Hon'ble Mr. Justice Chandravarkar has in a recent speech explained clearly the mischief which the reform scheme has already done, by creating discord not only among Hindus and Muslims, but among the different sects of the Hindus as well. The darkness of the situation has pained Mr. Justice Chandravarkar much, but he expects that it will soon pass off. And that is what everybody wishes. Mr. Justice Chandravarkar very truly says that it is for us to prove by our acts whether the present gloom is to give way to bright light. Forty years of education and training has made the people of India yearn for national unity, and it is this yearning which is responsible for the creation of the Indian National Congress which has done so much to bind the people of all distant Provinces of India in the ties of brotherhood. A few years ago everyone used to cherish the hope that at last the people of India would be able to shake off their lethargy, and to work unitedly for obtaining their just rights. But unfortunately petty self-interests came in the way of that fond hope being realized. A certain party in Bombay refused to sympathise with Bengal in distress caused to her by the Partition. Among the causes which led to this estrangement of sympathy was the animosity of Sir Pherozeshah Mehta against Srijiit Tilak. Tilak was the leader of the Nationalist party, while Mehta led the party of the favour-seekers. Mr. Gokhale belongs to the latter party. Now the Mehta party is opposed to having the Congress tainted by the influences of Bengal. So then after fifty years we have gone back to a state of discord, and the unity of the different peoples of India is once more going to prove to be an improbability. The Reform Scheme has created a wide gulf between the Moderates and the Extremists, to say nothing of the seeds of discord it has sown between Hindus and Muslims. But we can yet prevent all this mischief, if we do not let ourselves be guided into evil ways by selfish leaders.

68. The *Kalyani* [Magura] of the 6th December says that *swaraj* consists in keeping intact one's own religion and the characteristics of one's own race. Servitude no doubt destroys the spirit of *swaraj*. But it was not destroyed during Muhammadan rule. The Hindu has always succeeded in maintaining *swaraj*. But under British rule not only have we lost our political independence, but the overwhelming force of Western civilization has completely destroyed our social force. *Swaraj* cannot be established in the way in which the leaders are trying to establish it. It is difficult to make any advance along these lines which must always be set with difficulties in the case of a conquered people. The relations between the rulers and the ruled have now considerably changed. The days of Krishtodas Pal ended long ago. Babu Surendra Nath Banerji then appeared on the scene. But he too has ended his career, and nothing

*Basumati*,  
Oct. 9th, 1909.

*Basumati*,  
Oct. 9th, 1909.

*Kalyani*,  
Oct. 6th, 1909.



more can be expected from him. A new path must be chalked out, and a capable leader is now wanted.

REKHA  
BANGABANDHU,  
Oct. 9th, 1909.

69. The *Basumat* [Calcutta] of the 5th October has the following article on the subject of the Government's appointing the Malaria Commission will at all be fulfilled, unless proper arrangements are made for the drainage of the country. It is no use stuffing the people with quinine, or appointing Commissions to suggest this or that specific; for as long as the cause of the disease is not removed, it can never be driven out of the country. The paper suggests, therefore, that Municipalities and District Boards should take the matter up, and with the help of the Government as well as of the people themselves make proper arrangements for drainage in villages and for re-excavating canals and rivers which have silted up.

REKHA  
BANGABANDHU,  
Oct. 9th, 1909.

70. The *Bangabandhu* [Calcutta] of the 5th October has the following:—

The present unrest compared with the Wahabi conspiracy. The *Amrita Bazar Patrika* has shown in an admirable article by facts and figures that the present unrest in the country sinks into insignificance when compared with what was created by the Wahabias. They used to teach the art of warfare and send out men with money to induce persons to join their party. Our contemporary also describes the open fight that took place between the Wahabias and British soldiers in Sind. It was through the machinations of these Wahabias that Lord Mayo and Sir Henry Norman were murdered. But the Government then did not show the least agitation, and, unlike the present rulers who have become terribly afraid of the boyish restlessness of a few Bengali youths, they kept their heads cool. The Government should maintain courage and be cool-headed at the time of danger.

BIKAR BANDHU,  
Oct. 9th, 1909.

71. In an article in its issue of the 9th October, the *Bihar Samiti* [Bankipore] discusses the question "Whether with the heterogeneous population of India it is possible to form a nation?" and "taking England for its analogy tries to answer it in the affirmative. India just now, says the paper, is rent with hostile and conflicting opinions and views. There are moderates, extremists, loyalists and patriots, protectors and reformers of society, secret associations and the police spies. Can we bring all these together to form a nation? In order to answer this question we have to look to other countries which are similarly circumstanced and see how it fares with them. England furnishes us with an example, for we find there the Liberals and the Conservatives, the labourites and socialists or nationalists, the Lords and the Commons; but in spite of their differences, they are politically one people. Why then, what has been possible in England should not be possible in India? In an English household we see the father is a Protestant, but his son is a Roman Catholic; but this difference of religious views does not disturb the peace of the house. So in spite of religious and other differences, the various castes and creeds of India can unite and form a nation. This has been the main object of the Congress for the last 33 years, but personal, religious and other differences have proved a great stumbling-block in the path of union. If the people had forgotten these differences when considering national questions, a nation would long have been formed. So long as this object is not kept in view, a thousand sessions of the Congress would be of no use.

Acts of violence, of which there are some advocates, will do no good, and these should be avoided, for they are the greatest enemies of the country. The controversy which is now raging in England is even more acute than here; but the difference is that the English people follow one law. It is only due to the absence of this law that the people are calling the ensuing Congress as Mehta's Assembly.

The English papers begin to show their anger so soon as they see any attempt on the part of the people of this country to unite, but a review of the present state of England, the criticism of the budget and the conduct of the suffragettes, &c., would compel them to overlook our shortcomings. Let us all combine, continues the paper, forgetting our personal views, and we shall form a nation.



72. The following is a full translation of a poem headed "The reply," which appears in the *Karmayogin* [Uttarpur] of the 8th October—

A poem.

O Karmayogin! I have heard your call. You say, brother, that all men are equal, and that it is one God who (reigns) in the heart of everyone. Say then, why are ten crores of human beings not aroused (even) by hundreds of kicks?

I am like a beast of burden, and yet people call me a learned man. In this country there are, alas, many others like myself who walk about—men who, forgetful of themselves waste their whole life for the sake of low pleasures, who are so foolish as not to know what is their own (good)—Oh! can they ever understand what God is? Those who become restless with the agonies of starvation night and day, and die for want of food, blaming their own luck, are cowards, and their existence is useless. Those who cannot understand whether they are living or dead, who die slowly with their nationality and religion, who cannot give up the fondness for life, and who do not know how to die saying "Hari, Hari," what is to be the fate of these men in the end—shall they ever obtain God's grace?

73. The *Karmayogin* [Uttarpur] of the 8th October writes:—

A country, its society and literature.

A country, its society and its literature are vitally connected with each other. The conquest of a country is never complete unless its society is conquered, for it is men and not the land which it is the object of the conquest. The English know this very well, and that is why they are steadily undermining our society by means of their education and manners and customs—things the exterior glitter whereof so far blinded us that we mistook our iron chains of bondage to the English for chains of gold. It is this undermining of our society which is responsible for the spread of Christianity in this country. It was only by force that the Moguls used to convert Hindus into the faith of Islam, whereas many Hindus now embrace Christianity willingly. If the social body is strong and compact, unity comes of itself.

Then as for literature, it is a well-known fact that in every European country—Italy, France, Greece, England—it is literature which has roused the people into activity and infused them with new life and vigour. Time was when the Aryans were a martial race, and it was then that epics like the *Ramayana* and the *Mahabharata* were composed. Then followed an age during which India remained under Muhammadan rule, and her sons had no need to have recourse to arms for the purpose of protecting their mother-country. And it was during this period that poets of love, like Jaydeva and others, came into existence. Next followed the age of Bankim Chandra whose intense love for his country gave birth to the song of *Bande Mataram* which has made the entire country instinct with a new life, just as the famous *Marseillaise* did in France. What Manzoni, Cavour and Garibaldi have done in Italy, what Voltaire, Rousseau and Montesquieu have done in France, what great authors like Adam Smith and others have done in England, furnish clearest proofs of what influence the literature of a country can exert upon its people. In our country also literature is doing much to build up our national life.

74. The following appears in the *Nayat* [Calcutta] of the 8th October:—

Zamindar and raiyat.

Considering that the zamindars make over to the District Board all the cesses that they realize from the raiyats, and that it is the District Boards which are to employ the money thus obtained on various projects for the public good, it is not quite just to blame the zamindars for not doing anything for the raiyats. But we must say that the zamindars do to some extent neglect their duties to their raiyats. Zamindars often realize from their tenants a much larger sum than is required for the different cesses. In fact, what the District Boards receive from the zamindars does not represent even a half of all that the latter exact from the raiyats. Then there are the sundry extra imposts which the zamindars levy on the raiyats. Thus while under the Permanent Settlement the zamindars have to pay a fixed revenue to the Government, they often exact large sums of money from their tenants by enhancing the rents. We accuse the Government of not spending for India all the money that it gets from this

KARMAYOGIN,  
Oct. 8th, 1909.

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Oct. 8th, 1909.

KARMAYOGIN,  
Oct. 8th, 1909.

NAYAK,  
Oct. 8th, 1909.



country. The zamindars ought as justly to be accused of not spending for the good of the raiyats all that they get from them. If the zamindars go on caring only for draining the raiyats of their money and then spending this money on luxuries, the condition of the villages of Bengal, bad enough as it is already, is sure to be very deplorable.

**BIR BHARAT,**  
Oct. 9th, 1909.

76. Referring to the presentation of a set of tea service to Mr. Mackarness, M.P., by the Indian Association of Lahore, the *Bihar Bandhu* [Bankipore] of the 9th October says that any failure to recognize the disinterested services of Mr. Mackarness would have rendered the Indians guilty of ingratitude.

**BIR BHARAT,**  
Oct. 10th, 1909.

76. The *Bir Bharat* [Calcutta] of the 10th October has the following under the head "The Indian subjects":—

The Indian subjects. The English Government is ruling us in such a way that the Indians have not the right to open their mouths even when necessary. There are many matters in which the Indians cannot express their views and even if they do so they are not listened to.

Except for self-preservation from dacoities or wild animals, the Indians have no need of keeping or using arms. Thanks to the Arms Act, the very sight of a weapon makes the heart of an Indian tremble; they have become so unused to it. On the other hand, all the Asiatic Powers are providing themselves with the best of arms. So in case of a war the Indians would be of no help to England. Here the paper refers to an article from the pen of an Englishman contributed to an English monthly journal, in which the writer recommends that the Government should allow its Indian subjects to bear arms, and says, but no one consults us as to how to get 20 millions of native soldiers, and therefore we must keep silent.

**BIR BHARAT,**  
Oct. 10th, 1909.

77. Referring to the orders of the French Government forbidding the people to purchase foreign motor-cars on pain of an extra tax, the *Bir Bharat* [Calcutta] of the 10th October says:—"We too would have spread *swadeshi* in this way if we had the making of the law in our hands; but as it is, our uttering the word *swadeshi* constitutes sedition."

**BIHAR BANDHU,**  
Oct. 9th, 1909.

78. The *Bihar Bandhu* [Bankipore] of the 9th October contains a report of the speeches delivered at the meeting held at Beadon Square on Saturday last (the 2nd October) in which Mr. Surendra Nath Banerji and other speakers spoke of giving preference to the *swadeshi* cloth.

**TIRHUT SAMACHAR,**  
Oct. 7th, 1909.

79. In deploring the declining condition of industries in the Patna Division, the *Tirhut Samachar* [Muzaffarpur] of the 7th October notes that the *tasar* and *dosuti* cloths have altogether ceased to be manufactured in Fatuah and Khusrupur, and observes that decline is due to want of capital and combination among the people to start work on joint-stock principles. The Government, says the paper, is ever ready to do all that is possible to give impetus to these industries, but much depends on the people themselves.

**DARUS SULTANAT,**  
Oct. 8th, 1909.

80. Continuing the article on "Hindus and Musalmans" from its previous issue, the *Darus Sultanat* [Calcutta] of the 8th October has the following:—

Our previous articles on the subject were intended to show that intimate relations existed between the Hindus and Musalmans of India in the past. If these connections were obliterated from the page of history and hatred and enmity created between the two nations, the industrial and educational progress of the country would greatly suffer. The two nations have a common lot in everything, and none of the measures adopted by the Government can be said to have aimed at the suppression of one party and the exaltation of the other. The interest of the Hindus and Musalmans receives an equal consideration even in the Native States. Some persons think that union is not possible between the two parties; but we ask that if union is not possible, is it necessary that there should exist a rupture between them? Evading a rupture is no less a union. Differences of opinions are good in themselves, but they should not be allowed to reach the stage at which one party would blaspheme the other. It is a pity that there should not exist a mutual



sympathy among the people of a country who live together, speak a common language, wear a common dress and are amenable to the same law. There is an inter-dependence between the two nations, and no progress of one is possible without the co-operation of the other. Both of them have their share of influence in public life, with the difference that one party has a little more than the other. If the weak party strives at balancing its influence with the strong one, it is not necessary that the latter should be inflamed; on the other hand it should help the former. It is not necessary for us to join the Hindus in all the affairs, but it would be folly on our part to have our own way in matters which concern us both. The strength of a kingdom depends on peace. It is the duty of every thoughtful Hindu and Muslim to exert his utmost for the stability and strength of the Government and adopt means which are calculated to help peace and prosperity in the country. God forbid that the enmity between the Hindus and Muslims should increase, for this would seriously injure the international, educational, and industrial interests of the country.

81. The *Howrah Hitaisi* [Howrah] of the 9th October writes:—

HOWRAH HITAISSI,  
Oct. 9th, 1949.

The law of sedition in England and in India.

We ask the police and the officials of this country to read carefully the judgment of Mr. Justice Coleridge while passing sentence on Mr. Aldred, the printer of the *Indian Sociologist*. We have seen how in this country the police have busily engaged themselves in hunting out sedition and in persecuting Indian political leaders and journalists. The repressive policy which has been followed during the last few years has been responsible for sending many an Indian patriot to jail or banishment, and everyone who has been in the least way suspected of having done anything, which the officials wrongly construed into sedition, have been very heavily punished. We ask the Government to compare their own policy here with the sober and weighty remarks made by Mr. Justice Coleridge in his judgment. If the law of sedition be interpreted in the same way in which this eminent Judge has interpreted it Indian political agitators and journalists will have the charge of sedition removed from their doors. In fact, our journalists never do anything but criticise the acts of the Government in a strong and yet sober manner. Sometimes such criticism incurs the displeasure of the police and the Government, and it then becomes not a difficult thing to give such criticism the colour of sedition. But is it at all proper to interfere with the freedom of the Press, or to perpetrate travesties of justice as was done in the cases of Tilak, Chidambaram Pillay, Linkat Hossain, the Bengal deportees, etc? Moreover, what a great difference there is between the punishments inflicted in the above cases and the sentence awarded to Mr. Aldred? And if this distinction between the policy in England and that in India be often brought home to the people of this country, the result is sure to be the breeding of serious discontent.

82. The following is a full translation of an article under the heading

DHARMA,  
Oct. 11th, 1949.

"The meaning of freedom."

"The meaning of freedom" appearing in the *Dharma* [Calcutta] of the 11th October:—

Freedom is the object of our political endeavours, but differences of opinion exist as to what freedom is. Some people call (it) self-government, some colonial self-government, and some (again) call it complete *swaraj*. The Aryan Rishis used to call it complete practical and spiritual freedom, and the unmitigated cheerfulness of spirit which is its outcome, the state of *swaraj*. Political freedom is merely a part of the state of *swaraj*. It has two sides—external freedom and internal freedom. Complete deliverance from foreign rule constitutes external freedom, and democracy is the ultimate manifestation of internal freedom. As long as the administration or rule by a stranger continues, so long no nation can be called a free nation in the enjoyment of *swaraj*. So long as democracy is not established, so long the people included in a nation cannot be called free men. We want complete freedom. Complete deliverance from foreign domination and bondage, full authority of the people in their own house, these are our political aims.

Let us tell in brief the cause of this desire. The state of subjection is for a nation the messenger and servant of death; it is freedom that can save life; it is in freedom that improvement can be looked for. *Swadharma* (one's own *dharma* or duty), that is to say, the national activities and endeavours enjoined



by nature, are the only way to national progress. If the foreigner, who takes possession of the country, be even very kind and benevolent, even in that case he will not refrain from placing on our heads the burden of *paradharmas* (duties which are appropriate to others, as distinguished from *swadharma*). No matter whether his intentions are good or bad, nothing but mischief will be my portion from them. We possess neither the power nor the motive to proceed in the path which Nature determined for others. If we proceed in that way, we may imitate others very beautifully, we may very ably take our own degradation with all the signs and habiliments of other people's progress; but when the hour of trial comes, our weakness and worthlessness, born of our following *paradharmas*, will betray themselves, and we too shall be destroyed by the effect of that worthlessness. The ancient European races, who were under the domination of Rome and received their civilization from her, no doubt lived long in happiness and contentment, but their ultimate fate was very terrible. The terrible miseries that overtook them owing to the destruction of their manliness, and the similar destruction of the manly spirit, must inevitably overtake every nation which is attached to foreign subjection. The principal basis of subjection is the destruction of the *swadharma* of a nation and the following of *paradharmas*. It is an inviolable law of nature that if we can preserve or resuscitate *swadharma* while in a state of subjection, the bondage of subjection will fall away spontaneously. If therefore a nation falls into a state of subjection owing to its own fault, then its first object and political ideal ought to be *swaraj*, real and complete in all its parts. Colonial self-government is not *swaraj* but if full rights are conceded unconditionally and if the nation does not lose its ideal and *swadharma*, then, such a state of things may no doubt be favourable to, and the precursor of, *swaraj*. Now the cry has been raised that to cherish hopes of freedom outside the British Empire is indicative of impudence and seditious; that those who are not content with colonial self-government are certainly seditionists, revolutionists, and should be excluded from all sorts of political work. But such aspiration or ideal has no connection with sedition. From the very commencement of British rule distinguished British statesmen have been saying that such freedom is the aim also of the British rulers; English Judges are still unhesitatingly declaring that the spreading of the ideal of freedom, and legitimate attempts to gain freedom, are legal and free from objection. But the nationalist party has never thought it necessary to decide the question whether our freedom is to be within or without the British Empire. What we want is *swaraj* complete in all its parts. If the British nation provided for a united empire which makes such a *swaraj* possible for Indians, what objection can there be to it? We are not trying to attain *swaraj* out of hatred of the British nation; we are doing it to save the country. But we are not prepared to hold up a false political principle and to point a wrong way of saving the country to our countrymen by accepting an ideal different from that of complete *swaraj*. This is the reason why the nationalist party objects to the "creed."

#### URIYA PAPERS.

URIYA AND  
NAVAMVAD,  
Sept. 29th, 1900.

83. Referring to the remarks of the *Samvad Vahika* in favour of Maulvi Munsoor Muhammad, the *Uriya* and *Navamvad* [Balasore] of the 29th September points out that the Maulvi has an unfavourable record against him in the administration report of the Cuttack district for the year 1903, and that Babu Binode Behari De, his rival, has been in charge of a subdivisional sub-registry for many years, and has served as an Honorary Magistrate and as a member of the district and local boards. Thus Babu Binode Behari De has superior claims to the post of the Sudder Sub-Registrar, Cuttack, which is going to fall vacant soon.

SAMVAD VAHIKA,  
Sept. 30th, 1900.

84. The *Samvad Vahika* [Balasore] of the 30th September regrets to note that the Balasore Municipality has been compelled by circumstances to borrow Rs. 5,000 from Government, on condition that the District Magistrate of Balasore shall continue to be the



Chairman of that Municipality as long as the loan is not paid off. This speaks very ill of the Municipal administration of the town during the term of office of Raja Balkrishna Nath De Bahadur.

85. The *Sambal Pabika* [Balasore] of the 30th September has reason to believe that impounded cattle in the Balasore district are sold off under the Cattle Trespass Act for nominal prices. Some check should be put on the pound-keepers working under the Balasore District Board and the Balasore Municipality, with a view to secure fair prices for those impounded cattle that are sold off under the Cattle Trespass Act.

86. The *Nilachal Samachar* [Puri] of the 1st October states that the *Sania* or new year was celebrated with great eclat by the manager of the Puri temple, who invited the gentry of the station to partake of the holy food in great solemnity. An evening party was organised in honour of the occasion. The Thakur Raja, that is the Raja of Puri, presided over the *Sania* ceremonies.

87. The *Garjapatri* [Talcher] of the 2nd October states that Talcher is fortunate enough to reap a bumper harvest of *rasi* (muesum), a state of things which was not known in the State for the last five years.

88. The *Sambalpur Hitaisikhi* [Bamra] of the 2nd October states that the non-Aryan races residing in the Orissa Garjats celebrated their *Karams* festival with music and dances on the last *Sania* or new year's day. Kalhas and Khonds rank foremost among these tribes, and they were seen to pass the *Sania* day in joy and merriment. Their *halsi-saka* dance was the most interesting of all their *Sania* proceedings.

89. The *Utkalbarta* [Calcutta] of the 2nd October states that Kishannagar, which is an important village in the Cuttack thana, should be connected with the other parts of the district by a village road. Kishannagar has a sub post-office, a kanungo office and a police station.

90. The *Utkalbarta* [Calcutta] of the 2nd October states that the paddy plants in Debari, Anondpur and Binjharpur, in the Balasore and Cuttack districts, are being attacked by swarms of insects, which have proved very injurious to the outturn of the crop.

91. The *Utkaladipika* [Cuttack] of the 2nd October is of opinion that educational institutions in India were more numerous just before its occupation by the British, than what they are at the present day. The writer quotes on Mr. Keir Hardie, M. P., and Sir Thomas Munro, a Governor of Madras, in support of his views. In India education was always the free gift of Oriental kings. Under the British rule education is being made very dear. The educational grant is mostly absorbed in building a number of decent houses, and in strengthening the supervising staff of educational officers. Very little attention has been paid to the establishment of new schools and promotion of the status of persons actually engaged in imparting education. The educational policy of Lord Curzon, so far as it endeavoured to place the Indian Universities on the footing of English Universities, has the effect of making education dear and available only to the rich, or in other words, to make it "the privilege of the rich" and not the birthright of the poor.

92. Referring to the working of the Puri Lodging-house Act, the *Utkaladipika* [Cuttack] of the 2nd October observes that the surplus balance available in the Lodging-house Fund should be devoted to the improvement of the condition of Narendra and other tanks in that important seat of pilgrimage. The tanks in Puri are important sources of water-supply and it is advisable that these sources of water-supply, should be neat and clean and healthy before they can be used by the public. The health of the pilgrims in Puri mainly depends on the condition of water, which they are made to use.

A suggestion to improve the condition of tanks in Puri by spending a portion of the Lodging-house Fund on them.

A bumper harvest of mussum in Talcher.

The non-Aryan races in Orissa spending their Sanis in joy and merriment.

The necessity of a road connecting Kishannagar with Cuttack.

Paddy plants in Balasore and Cuttack district being attacked by swarms of insects.

A backward educational policy in vogue in India.

UTKALADIPIKA, Oct. 2nd, 1939.

SAMBALPUR HITAIKHI, Oct. 2nd, 1939.

UTKALADIPIKA, Oct. 2nd, 1939.

UTKALADIPIKA, Oct. 2nd, 1939.

UTKALADIPIKA, Oct. 2nd, 1939.

SAMBALPUR HITAIKHI, Oct. 2nd, 1939.

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UTKALADIPIKA, Oct. 2nd, 1939.



UTKALDIPIKA,  
Oct. 2nd, 1909.

93. The *Utkaldipika* [Cuttack] of the 2nd October thanks Mr. Yusuf Mulla and Mr. Mahabub Ali, two important hide-merchants residing in Cuttack, who spent a good sum of money in improving the condition of Paniamadans, residing in Tangi Sahi in Khurda. These Muham-madans are in a degenerate condition, adopting manners and customs that are neither Hindu nor Muhammadan.

UTKALDIPIKA,  
Oct. 2nd, 1909.

94. The *Utkaldipika* [Cuttack] of the 2nd October thanks the Govern-ment of Bengal for its generosity in providing Miss Naik and Miss Kar with two scholarships with a view to enable them to prosecute their studies in the Bethune College, Calcutta.

UTKALDIPIKA,  
Oct. 2nd, 1909.

95. The *Utkaldipika* [Cuttack] of the 2nd October sympathises with Mr. Adami, the District Judge of Cuttack, who has fallen sick on account of hard labour which he had to undergo in clearing the arrears files that had accumulated for several years. May his health be restored soon.

UTKALDIPIKA,  
Oct. 2nd, 1909.

96. The *Utkaldipika* [Cuttack] of the 2nd October speaks of the answers which the colleagues of Sir John Hewett gave in response to the questions of Pandit Madan Mohan Malaya as frank, correct and assuaging in character. This does great credit to Sir John Hewett as a good, able and sympathetic governor.

UTKALDIPIKA,  
Oct. 2nd, 1909.

97. Referring to the annual administration report on the Salt Department in Bengal, the *Utkaldipika* [Cuttack] of the 2nd October points out that many poor men living on the sea-board of Orissa, who had manufactured little quantities of salt for their home consumption, were punished severely for this unauthorized manufacture. The writer regrets that such should be the condition of the people in this country. The manufacture of salt is a good and profitable industry. A large number of men and women in Orissa were employed in this industry several years ago. It is a pity that the manufacture of salt in Orissa has been stopped, thereby throwing a large number of men and women out of employ. The manufacture of salt should be revived in Orissa in the interest of the Uriyas.

UTKALDIPIKA,  
Oct. 2nd, 1909.

98. The *Utkaldipika* [Cuttack] of the 2nd October mourns the death of Dr. Lingaraj Rath in Kendrapara, who received a mortal wound by falling down suddenly from his bicycle. The Doctor was in charge of the General Charitable Hospital in Kendrapara, and was doing his work well. He leaves behind his wife and children who are in a helpless state.

RAJENDRA CHANDRA SASTRI,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 16th October, 1909.



**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 16th October 1909.**

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1972-2012

Week ending Saturday, 19th October 1999.

РАТНИКОВ

[illegible]



# LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Musaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasanna Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Sriish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	300
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanan Masumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 60, Head of the Mahabedi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 53, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.	300
11	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 55, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 65, retired Head Master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	2,000

## ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

1	"Day's News"	Calcutta	Daily	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin"	Ditto	Weekly	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
3	"National Daily"	Ditto	Daily	Babu Premananda Bharati, age 50, Hindu	500



LIST OF NATIVE-OWNED ENGLISH NEWS PAPERS REGISTERED AND PRINTED WITH  
BY THE BENGAL LEGAL FRAMEWORK

[As it stood in the January 1907.]

No.	Name of Publication.	Where Published.	Language.	Editor, writer and age of Editor.	Capital.
1	"Bharat Bazar Patrika"	Calcutta	English	... ..	4000
2	"Bharat Bazar"	Calcutta	English	... ..	100
3	"Bharat"	Barrackpore	English	... ..	100
4	"Bharat"	Calcutta	English	... ..	1000
5	"Bharat"	Calcutta	English	... ..	100
6	"Bharat"	Calcutta	English	... ..	100
7	"Bharat"	Calcutta	English	... ..	100
8	"Bharat"	Calcutta	English	... ..	100
9	"Bharat"	Calcutta	English	... ..	100
10	"Bharat"	Calcutta	English	... ..	100
11	"Bharat"	Calcutta	English	... ..	100
12	"Bharat"	Calcutta	English	... ..	100
13	"Bharat"	Calcutta	English	... ..	100
14	"Bharat"	Calcutta	English	... ..	100
15	"Bharat"	Calcutta	English	... ..	100
16	"Bharat"	Calcutta	English	... ..	100
17	"Bharat"	Calcutta	English	... ..	100
18	"Bharat"	Calcutta	English	... ..	100
19	"Bharat"	Calcutta	English	... ..	100
20	"Bharat"	Calcutta	English	... ..	100

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWS PAPERS.

1	"Bharat"	Calcutta	English	... ..	100
2	"Bharat"	Calcutta	English	... ..	1000
3	"Bharat"	Calcutta	English	... ..	100



## II.—Home Administration.

## (a)—Police.

927. The *Bengalee* says it is useless to disguise the fact that though the police have been "reformed" at an enormous expense, the reform has not been attended with any appreciable improvement in the efficiency of that force. The public judge-ment in no country is based upon Blue-Books or Government Resolutions, Blue-Books give facts and figures which are capable of endless manipula-tions and may support conflicting theories. There have been Blue-Books (as for instance the Afghan Blue-Book) which have thrown a false light upon the situation by the suppression of important papers. As for Govern-ment Resolutions, they embody the highest official view and have plenty of white-washing in them. The journal regards the post office as a model department, and thinks it would not be a bad thing, if the experiment were feasible, to make an exchange for a year or two, of the personnel of the police with that of the post office—the post office men being transferred bodily to the police and *vice-versa*. A change for the better could then be expected in the police service, somewhat more substantial than what has been effected by Sir Andrew Fraser's reforms. The people of Calcutta have not forgotten the local riots of 1907 and the immunity which the police were allowed to enjoy after their conduct had been thoroughly exposed by the non-official Commission which reported upon that matter. The inefficiency of the police in this province is attributed to the creation of a separate criminal investigation department and to the greater attention which is now paid to what are called "political offences." While the abler class of policemen are busy shadowing the so-called "political offenders," the real duty of the police is neglected or is inefficiently done by less capable men. That is believed to be the real solution of the situation. Nor is the fact overlooked that the police have now become a favoured body trusted and honoured by the officers to the same extent that they are distrusted by the people. And no department of Government can work with efficiency without the willing and hearty co-operation of the people.

REVENUE,  
19th Oct. 1909.

928. Commenting on the judgment of Mr. Garlick, Sessions Judge of Dinajpur, with regard to the coercive methods adopted by the police in a recent dacoity case,

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11th Oct. 1909.

The new Province police. the *Amrita Bazar Patrika* observes that the Sessions Judge was not content with merely recording his doubt as to the evidence respecting the beating to which the accused were subjected by the police in order to extort their confession, but went out of his way to explain the "beating with small *lathis*" as a "trivial matter." Nay, he went further and justified "an occa-sional cut with a walking stick" in order to "hurry up a reluctant witness!" Fancy a Sessions Judge, whose high judicial position pre-supposes a consider-able length of service and experience, who is regarded by the people as their protector from police and executive vagaries, who by his very office and training is expected to be above considerations of opportuneness and expediency, and who occupies the semi-divine position of dispenser of justice, advocating and justifying the use of physical pressure by the police with the object of securing evidence to help the conviction of the accused. Such a thing is opposed to the first principles of justice and equity.

## (b)—Working of the Courts.

929. The *Amrita Bazar Patrika* draws the attention of the Hon'ble Chief Justice to the following complaint of Babu Amiya Kumar Sanyal, who lately served as a juror in a Sessions case at Nadia. There is a Government circular sanctioning an allowance from Rs. 1 to Rs. 5 per diem to jurors in the mufassal. Babu Amiya Kumar Sanyal complains that though he and his

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brother jurors asked the court for their allowance, they did not get it on the ground that "the court does not grant the allowance to those who differ from it in their verdict." The allegation is so grave as to be almost incredible. But all the same the journal considering the position of its correspondent, thinks it is its duty to bring the matter to the notice of the Hon'ble the Chief Justice.

## (d)—Education.

INDIAN MIRROR,  
10th Oct. 1909.

930. The *Indian Mirror* draws the pointed attention of its countrymen to the Resolution issued by Sir Edward Baker inviting the heads of colleges and schools and all parents and guardians to use their influence in inducing school-boys and students to abstain from taking part in, or from being present at, the political meetings to be held on 16th instant, the anniversary of the partition. The journal desires to associate itself cordially with the wish expressed by His Honour, and hopes that every one who is capable of exerting the least influence over young minds will deem it his duty to give his loyal and hearty support to the views of His Honour. The inexpediency of permitting students and school-boys to take part in political gatherings has been demonstrated too plainly by recent events to need further argument. All that need be added is that any one who ignores his responsibility in this matter will be considered guilty of the greatest disservice to the rising generation.

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PATRIKA,  
12th Oct. 1909.

931. The *Amrita Basar Patrika* thinks that Sir Edward Baker would perhaps have seen no necessity for publishing the Resolution regarding students participating in the ensuing partition demonstration, had he been pleased to ascertain some well-known facts in this connection. The document takes for granted that immature minds are subjected to the excitement and disturbance which are inseparable from political agitation. A little enquiry would however have brought out the following facts: (1) School-boys are never allowed by guardians to join, much less take part, in any political agitation in this country. (2) Two years ago there was, no doubt, some excitement and disturbance here and there in connection with such a movement, either through the overzeal of the police or of the people. But there is no fear of any such untoward circumstance happening now-a-days. (3) Political agitation has practically ceased to exist in Bengal and elsewhere, due to causes too well-known to need mention. The journal thinks it hardly necessary to point out that Government should never issue resolutions except on really serious questions, as dealing with comparatively trivial matters detracts from the weight which should always attach to State documents. The Resolution under notice contains some statements which are open to question. It is stated, for example, that school-boys should not be allowed to be present at any form of political demonstration as they thereby run the risk of their immature minds being led away in undesirable directions. As a matter of fact school-boys rarely attend political meetings in large numbers for the simple reason that they cannot follow the proceedings, and when they do attend a meeting they regard it as a *tamasha*. They cannot be influenced one way or the other, by political speeches, which are to them only meaningless jargon. Indeed school-boys must be strange creatures of nature if by merely hearing a few political speeches which they can hardly understand they are converted into political fire-brands.

HINDOO PATRIOT  
12th Oct. 1909.

932. The *Hindoo Patriot* commends the action of Sir Edward Baker in once again coming to the rescue of the students from the hands of political agitators and is deeply thankful to him for the bold step he has taken in the matter. The Resolution regarding students taking part in the ensuing partition demonstration is looked upon as being more in the nature of an appeal than an order, and the journal hopes that those to whom the appeal is addressed will gladly obey His Honour's directions. Parents and guardians must not forget to do their duty by warning their sons and wards in the manner indicated by the Lieutenant-Governor.



## (e)—Local Self-Government and Municipal Administration.

933. The *Bengalee* states that whether the people wish it or no, they cannot be absolutely silent and unconcerned spectators of the proceedings of the Corporation, and on special occasions the moribund feeling of the Indian community is quickened into a sense of living interest. The present is one of those occasions, a temporary vacancy having occurred in the office of the Chairman of the Corporation. In the good old days the Vice-Chairman more than once officiated as Chairman with credit and dignity. But since 1899 there has been a Deputy Chairman—a fifth wheel to the coach. The original idea was that the Deputy Chairman should be an Engineer, the personal assistant and adviser of the Chairman in regard to building and other operations. But the idea was given up and no qualification was attached to the office by statute. The journal understands that it is proposed to appoint the Deputy Chairman as officiating Chairman. Without meaning the least reflection upon Mr. Payne, it desires, on behalf of the Indian community, to record its emphatic protest against this proposal. The Vice-Chairman has been serving the Corporation for a period of 15 years while Mr. Payne has been Deputy Chairman for only five years. The former is consequently the more experienced officer of the two, and had he been an Englishman, it is inconceivable that his claims to the acting appointment would have been overlooked. The journal therefore suggests that the Vice-Chairman be given the appointment in recognition of his long and faithful service.

BENGALUR,  
9th Oct. 1900.

## (h)—General.

934. The *Amrita Basar Patrika* asks whether the authorities for a moment pause to think how grievously the interests of the Government are jeopardized by sedition prosecutions for commenting on the distribution of titles, or for expressing the grievances of the country, because such things may produce disaffection, and deportation without trial for taking the lead in the swadeshi movement. The root of the attachment of the people to Government is the assurance, earnestly given and earnestly believed, that India is governed for the benefit of the Indians. Lord Morley intends to restore the belief by means of the reform scheme. Undoubtedly it is expected to rehabilitate that belief a good deal. But it is strange that statesmen do not see that contradictions are contradictions in the world of mind just as they are in the world of matter. Simultaneous heating and cooling cannot have a cooling effect.

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PATRIKA,  
6th Oct. 1900.

935. According to Reuter, a writ has been issued against Mr. Herbert Gladstone for assault involved in forcibly feeding some suffragettes who refused to take any food in jail. Commenting on this, the *Bengalee* enquires whether such a thing would have been possible in this country. Here, not to speak of the head of a Government, even a subordinate executive officer is treated as a sort of superior person whom the law is not expected to touch except under quite extraordinary circumstances. Yet in both countries the equality of all in the eye of the law is a favourite theme of eloquent discourses. The fact only shows that it is not merely the law, but the manner in which it is administered, that matters. In India there can be no such thing as "equality in the eye of the law" so long as the executive and judicial functions are not absolutely separated, and the judiciary entirely freed from executive influence. No judicial officer who feels that his prospects in life depend upon what the executive Government think of him, can exercise his functions with thorough impartiality or complete independence.

BENGALUR,  
7th Oct. 1900.

936. The *Bengalee* is of opinion that the Government of India ought, in the interest of the public, with whose money they subsidize Reuter, to tell the worthy Baron that the subsidy is paid not for sensational and often incorrect or misleading accounts of what happen in India, but for accurate versions of what takes place. Not to do this is to trifle with the people's money.

BENGALUR,  
7th Oct. 1900.



BENGALUR,  
8th Oct. 1909.

937. The *Bengalee* observes that in the Bombay Presidency, as in the new Province, the Government's solicitude for its officers is making it overlook, in a very important respect, the just interests of the people. To provide them with residences, especially in the way that the Bombay Government is seeking to do, is to display a solicitude that is at once unnecessary and extraordinary.

BENGALUR,  
8th Oct. 1909.

938. The *Bengalee* learns that the officers of the Local Governments, who were deputed to help the Government of India in preparing the final despatch on the Reform Scheme, had already ascertained the views of the different communities in their respective provinces. The bureaucracy must have discovered a new and hitherto unheard of method of consulting the public. The journal, at any rate, has never heard of any consultation having been held in Bengal. If the officials consulted a few "apkwastes" they must know that such men have as little right to represent the different communities as the officials themselves. That the Government did not consult the public regarding the details of the scheme, has always been a fruitful source of complaint in the press and on the platform. And it is nothing if not extraordinary that the public should be quietly informed, after they have cried themselves hoarse over official indifference, that they have already been consulted. Were they consulted behind their back?

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939. According to the *Amrita Bazar Patrika*, an official, who has to do some routine work only and to draw his princely salary, has no motive to be active and wide-awake. His mental qualities are thus bound to vegetate and grow rusty. He has moreover, the privilege of doing whatever he likes with impunity. The Indian authorities of the present day, unlike their predecessors, who had to render an account of their doings to Parliament, are practically responsible to no body, a mere wish of theirs often resulting in something like a revolution. This makes them conceited and they treat public opinion with contempt; for they are naturally led to fancy that it was they, and not their irresponsible position that had effected such great changes. The inevitable outcome is that they feel little need for exercising their administrative powers with a cool head, and have thus little opportunity of devoting them to the advantage of the rulers and the ruled. The older race of Anglo-Indian officials did not possess one hundredth part of the administrative powers which their successors do now. The country, again, was at that time not only in an unsettled condition but the people were armed and had not quite lost their martial spirits. Left to themselves with a handful of policemen, the early administrators had thus to rely on their own resources, and they came to find that the only way to establish British rule firmly was to secure the good will of the people by shewing them genuine sympathy and displaying the virtues of British character. Administrators in those days never cared for legal powers to lord it over the people, but won their hearts by kindly acts and statesman-like measures; by the display of noble and not "tiger" qualities. The present generation of rulers has already been armed with powers from the sole of their feet to the top of their heads, yet they cry for more power. Why? Have not the people been thoroughly disarmed? Has not their manliness totally disappeared? All the same the authorities must have more powers, though almost bent double under the weight of the authority already possessed by them.

BENGALUR,  
13th Oct. 1909.

940. The *Bengalee* congratulates Mr. Ali Imam on his appointment as Standing Counsel to Government. This is the first time a lawyer from the mufassal court has been appointed to fill this high office. How the High Court Bar will relish this appointment, as it practically involves the supersession of its members in respect of one of the prize appointments of the profession, it is difficult to say. Both in respect of the appointment of the Advocate-General and of the Standing Counsel, the High Court Bar has been ignored, and yet the fact remains that as regards ability and professional honour it is pre-eminent in the country. The appointment of Mr. Ali Imam is not without its moral. Here is a prominent political figure among the Muhammadan community appointed to one of the most coveted offices in the legal profession, whereas in Bengal,



Hindu lawyers who agitate for their people's right are under a ban. The contrast is significant and will sink deep into the hearts of the Hindu community. They do not complain of Mr. Ali Imam's appointment but of the differential treatment.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

941. Referring to the Malaria Conference shortly to be held at Simla, the *Bengalee* says the people of Bengal have been suffering from the scourge for about half a century and endless Commissions and Committees have been appointed and numerous reports written, but in the meantime the people have died in millions, villages have been desolated, the vitality of the people sapped and misery broods over large tracts of the Province. A process of slow depopulation is going on in some districts. The whole question resolves itself into one of funds. A definite sum in the Imperial and Provincial Budget should every year be earmarked for this purpose, and care must be taken that the money is spent and does not lapse at the end of the year. The Government of the new Province, with the inefficiency which marks its proceedings in the most vital matters, was recently unable to spend the sanitary grant of the year which, of course, lapsed. If the delegates who are going to the Simla Conference are able to inspire the Government with the firm determination to waste no more time in talk and to expedite the adoption of the practical measures, by providing money and a suitable organization, they will have justified their choice and done a real service to the country.

The Malaria Conference.

BENGALUR,  
6th Oct. 1909.

942. The *Amrita Bazar Patrika* observes that the ways of the rulers of this country, who are so wise, are occasionally beyond the comprehension of the ordinary public. It is an undoubted fact that malarial fever of the present type is about seventy years, and plague ten or twelve years old. It is therefore reasonable to suppose that certain thing or things, animate or inanimate, which did not exist before must have since come into existence to bring about the pests. The authorities can eradicate plague and malaria only by first discovering their real cause and then applying the true remedy to remove them. Similarly if they want to remove the present political unrest, let them first find out the circumstances which have caused the present situation, and then the true remedy will suggest itself to them. The methods they have hitherto followed have not improved matters but on the contrary aggravated the evil. The plague measures were dreaded as a greater calamity than plague itself, and the killing of rats had no appreciable effect upon its outbreak. The same remarks apply to the methods adopted to remove political unrest from the land. The drastic measures of repression have not only failed to improve matters, but have retarded the cause of good Government.

Rat and mosquito theory.

AMRITA BAZAR  
PATRIKA,  
6th Oct. 1909.

943. The *Amrita Bazar Patrika* states that if there is growing dismay in England at the ever-rising price of food, there exists a pervading feeling of blank despair among the toiling millions in India. In England the price in the last decade has not risen more than two-pence in the shilling. In India the price of food and most necessaries has risen much higher in the same period, not to speak of the years of famine which affected a great part of the country. High prices in England and India are due to radically different causes. The food-stuffs grown in India are sufficient for her requirements, the growing dearness here being due very much to richer countries taking away vast quantities of wheat and rice at a higher price than the people can pay. The cultivators make some profit no doubt, but their gains are swallowed up by the revenue demand and their debts. In England the real trouble is unemployment whereas in India the root of the trouble is the hopeless poverty of the people. If the cause of high prices is different, its effect also is different in the two countries. The Indian subjects of His Majesty silently suffer the pangs of hunger and want. His Majesty's British subjects under the same circumstances would create such a row as to give no peace to those in power till their wants were removed. Yet the *Englishman* recently described the Indian population as having been "brought up in traditions of lawlessness."

The rising price of food in  
England and India.

AMRITA BAZAR  
PATRIKA,  
6th Oct. 1909.



BENGALUR,  
7th Oct. 1900.

944. In according its approval to the proposed meeting to be held at the Bradlaugh Hall, Lahore, to celebrate the 16th

The Federation Day at Lahore.

of October, the anniversary of the partition of Bengal, the *Bengalee* observes that what happened in Bengal might at any moment happen in any other province so long as the bureaucracy remains all powerful and the people politically impotent. Therefore the agitation against the partition, which in a sense is synonymous with agitation against the continued impotence of the people and the omnipotence of the bureaucracy, is an agitation in which the whole country is interested. That is a fact which Lala Lajpat Rai and the popular leaders in other provinces have always recognised, though not all of them have realised the necessity or the desirability of celebrating the partition day.

BENGALUR,  
7th Oct. 1900.

945. Referring to the gathering of Muhammadans which took place at the Umarkhari Imambara, Bombay, in connection

What the Muhammadans want.

with the accession of His Majesty the Sultan, Mahomed the Fifth, the *Bengalee* states that those who appreciate and applaud the establishment of constitutional Government in Turkey and Persia, must be equally anxious to see it established in India. Yet constitutional Government is nothing less than Government in which the people or their representatives control the proceedings of the executive. Wherein then do the Muhammadans differ from the rest of the community? Is not constitutional Government precisely what everybody in India, who is entitled to have an opinion, is anxious to see established in this country? The meeting at Bombay is one more proof that the desire for freedom and self-Government is a desire common to all, however much some people may be anxious to hide it for considerations of temporary convenience.

AMRITA BASAR  
PATRIKA,  
9th Oct. 1900.

946. The *Amrita Basar Patrika* states it was very kind of

The Queen's Proclamation of 1858.

Mr. Chamberlain, when he was Secretary to the Colonies in 1903, to remember the proclamation and refuse to deviate from the undertaking given by the Crown, when the Australians insisted that they would never have coloured crews or lascars. Yet there is a grim humour in the arrangement. The lascars are recruited from the lowest classes of the Indian community, but they are more lucky than the educated classes. Mr. Chamberlain could not entertain the proposal of Australia in regard to the lascars, because the Crown was bound by the same obligations of duty to the Indians as it is to Englishmen. But here in India, children of the soil, though qualified in every respect, are debarred from getting certain appointments or appointments in certain departments, simply because they are natives of India!

INDIAN MIRROR,  
13th Oct. 1900.

947. The *Indian Mirror* strongly protests against the utilization of the

The National Fund and the Federation Hall.

National Fund for the construction of the Federation Hall. It declares that if in spite of protests from various quarters, the National Fund is allowed to go towards the Federation Hall, then those who have charge of the Fund will clearly render themselves liable to a prosecution for breach of trust. They are not bound, at all events, to give effect to the Resolution of the Hooghly Conference, which was passed "without jurisdiction." Moreover it is certain that if public money is disposed of in this off-hand manner, the public will in future have very little faith in so-called National Funds. The journal therefore thinks that those entrusted with the management of the Fund, should boldly and unhesitatingly reject the proposal for the utilization of the Fund in the erection of the Federation Hall. As regards the Hall itself, the journal is glad that a separate appeal has been issued, and that the end and scope of the proposed building has been widened and made more useful.

G. C. DENHAM,

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OFFICE OF THE BENGAL SPECIAL BRANCH,

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The 16th October 1900.

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